

A

Renunciation OF SEVERAL Popish Doctrines,

BECAUSE
Contrary to the Doctrine of Faith of
the Church of ENGLAND.

By R. R. B. D.

Babylon's Brats must not be dandled, but dast against the wall. Phinehas his Zeal, Jehu's March, Josiah's Resolution, Luther's Heroical Spirit, have ever best prevailed against the mystery of iniquity. Bishop Prideaux his Sermon upon Revel. 2. 4. Pag. 25.

Whosoever denieth this Doctrine [That Faith alone justifieth] is not to be accounted a Christian man, nor for a setter forth of Gods glory, but for an adversary to Christ and his Gospel, and for a setter forth of mans vain glory. Homily of Salvation of mankind, Pag. 16, 17.

Bona opera non præcedunt justificandum sed sequuntur justificatum. S. August. l. de fide & operibus. c. 4. & 14.

The Pope is Antichrist, and Popery is the loosing of Satan; for, blasphemeth he not, in denying us to be saved by the imputation of Christs righteousness? King James his Godly Meditations upon certain Verses of Revel. 20.

Earnestly contend for the faith which was once delivered unto the Saints. Jude vers. 3.

L O N D O N,

Printed for Tho. Cockeril at the Three Legs in the Pantery,
over against the Stocks-Market, 1680.

CHRISTIAN READERS,

Though I confess I have long had it in my thoughts, to prove, That the Doctrine of the Laudonian faction is not the Doctrine of faith of the Church of England; and that the greatest Conformists to the Ceremonies, are the greatest Nonconformists in deed and in truth, to the Doctrine of faith, or the articles of Religion of the Church of England, concerning the Confession of the true Christian faith, and the Doctrine of the Sacraments; yet I was still, earnestly expecting that some one Orthodox Conformist, or other (whom it most concerned to maintain it) would appear to prove the former; or some learned Nonconformist to the Ceremonies, would do the latter: but neither seeing nor hearing of any one of them so attempt either the one or the other, being incouraged by the Parliaments late Act for renouncing Transubstantiation, I have (though the unfittest of a thousand) adventured to renounce not only that blasphemous Doctrine, but many more of the Papists erroneous and Antichristian Doctrines; and in doing of this, may possibly be thought, obliquely, if not directly, to do them hurt. And I begin with renouncing their abominable Transubstantiation, partly because the Parliament did so, and also because it's not only destructive of the humane nature of our Lord and Saviour Jesus Christ, but also indurative of adoration of the Lords-supper, and the Tables or Altars whereon 'tis celebrated; Several of our high Conformists having so held (and 'tis feared that some do so now) the presence of Christs Body in the Sacrament of the Altar, (as they have been pleased to call it) that they might well be thought to hold it after the Papists or Lutheran Doctrine; for 'tis clear, that they have not only been against Orthodox mens discovery of the way that Christs body is not in the Sacrament of the Lords-supper, but they have plainly held, that he is more, did some other way in that Sacrament, than

Bp. Port's de Eucharist. l. 1. c. 1. par. 7. A. B. Levis in his Star-Chamb. Speech. Dr. Hays Hist. of Presbyter. p. 1.

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in that notion of Popism; and that he is there truly, really, substantially, as in the 18th Article of the Popes Creed; so be seen in this Renunciation Article 14th. yea essentially, as Dr. Lawrence speaks in his Court-sermon, p. 18.

And in the second place, I have renounced Adoration or bowing to Altars, or Communion-Tables, purposely and upon the Religious account of more religion excellency, &c. because that Doctrine and practise being admitted, worshipping of the Sacrament of Images, of the Cross, of Relicks, &c. may easily be introduced and maintained.

And thirdly, I have renounced their Heretical Doctrine of Justification of mens persons before God by their own good works; because it overthroweth the Gospel, and in effect denies Christ to be come in the flesh, and is most dangerously Antichristian; and very commonly preached amongst us, and the whole Doctrine of the Church of England against it, called Antinomianism, and the Imputation of Christs Righteousness, vilified and denied; and painted as an old habit, or work, or as it includes sincere obedience, set up in its room; and the Papists Justification of our persons before God by our own actual or habitual righteousness, re-introduced.

I have also renounced the sufficiency of the natural active power of mans free-will, while in the state of nature, to turn of itself to God to believe, &c. and thereby the ground and foundation of the Old and New Pelagian, long since condemned; though of late too much revived and affected Doctrine, and those that usually flow from or are companions of it; as also the insufficiency of setting up and suffering of Images in places of public worship, because they have been, are, and will be occasions of Idolatry, Superstition, and much mischief in Church and State, where they have been and are tolerated, as may be seen in that excellent Homily against the perill of Idolatry.

I have also proved by the Doctrine of the Church of England, and our own learned mens approved works, That the Pope of Rome is the Antichrist, and that therefore he is not supreme Head of the Church; and that therefore his humane inventions should not be imposed upon; nor followed by the Churches of Jesus Christ; but that Christ himself the supreme Head of his Church, should be only so acknowledged; his word duly and constantly consulted and followed in all matters which concern his Church; his pure Doctrine, Discipline, and worship, and Truths, taught, mented and maintained, and not suppressed or disgraced; and also that Antichrists erroneous and Antichristian Doctrines, Substitutions, Superstitions, and scandalous ceremonies, and other worships, should be detested

and acknowledged that as justly as any

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* and re-announced and suppressed. There were a sad and great complaint made to a Sub-Committee in which were many eminent Divines; and three Doctors of Divinity. That all the tenets of the Council of Trent, (except only such points of State-policy against the Kings Supremacy as were made Treason by the Statute) as good Works co-causes with Faith in justification, private Confession by particular

enumeration of sins, needful, *vereffime medii*, to Salvation; that the oblation, or as others, the consumption of the Elements in the Lords Supper; holdeth the nature of a true Sacrifice; Prayers for the Dead, lawfulness of Monastical Vows, the gross substance of Arminianism; and some dangerous points of Socinianism, had been preached or printed by some amongst us, saith Dr. Fuller in his Ecclesiastical History.

Dr. Heylin's *Cypr. Anglicus*, l. 3. p. 473. 473. mentioneth many good things that that Committee were preparing, but being obstructed by A. B. Laud (though then in the Tower) and some other Bishops, the Committee laid the axe to the root of all evil (as * Tindal of old called the Bishops) looking upon them as the hinderers of all good, as Martin * Bucer told King Edward the Sixth; and so instead of mending things, they grew worse. Heylin confesseth, nay braggeth, that Book against Arminianism,

(which the faith is agreeable to the Council of Trent, cap. de fructu justificationis, Can. 3. 4) were suppressed. Sure

I am, that Dr. Prideaux his Sermons, which he had preached at Court, were not permitted to be reprinted at Oxford, because he would not yield to the obliterating of some passages in them against Arminianism; yet several passages which he was Doctor of the Chair, rased out of Mr. Chillingworth's Book, were inserted and printed after the good old Doctor had put his hand to the press for its printing. Which Book is now highly commended, though the Doctor openly disown'd it in the Chair, saying, That he had been abused in that Book, &c. Cheynell being opponent upon the Socinian question, An ratio sit fundamentum fidei? But what are these things to the purpose now? I answer, 1. The Author of the Friendly Debate, often printed, and its continuation, hath set up things against some Nonconformists,

* Vide the Confession of Faith made the 28. of Jan. 1581, in the 14 year of K. James his Reign there, and subscribed and sworn to by K. James, his Household, and whole Kingdom of Scotland, set down in the latter end of the Harmony of Confessions.

Tindal of the Obedience of Christian Magistrate. p. 114.

* Martin Bucer, de regno Christi. l. 2. c. 1.

* Cypr. Anglic. Introduct. p. 36.

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formists which were of longer standing. 2. If some Clergy-men of these times preach or print, or act as they did in those days, it is directly to the purpose. Let any judicious indifferent man read the Book intituled, The causes of the decay of Piety, and he will find much of the Sovereign drug planted here (as the Jesuit said in A.B. Laud's time) to purge the Protestants of their Heresie; as they call our true Religion. Let him read Mr. Fowler's two Books, viz. his Free Discourse, and his Design of Christianity, and he will see (whatsoever he pretends to the contrary) that his endeavour, if not prime design, is to promote that most Antichristian Doctrine of the Papists, viz. Justification of our persons before God by our own good works or inherent holiness, and overthrow the true Doctrine of Faith of the Church of England, to which (it is believed) he

* Free Discourse, p. 126,
128, 129, 130, 145.

* Ibi. p. 141.

* Ibi. pag. 141, 143. and
Design of Christianity, c. 19.
p. 223.

* Free Discourse 139.
Design of Christianity, c. 19.
p. 121.

Bellarmino's arguments to the utmost. And lest any should charge him with the Doctrine of the Church of England, which he cannot but know is contrary to his Doctrine, he endeavours to prevent it, saying, That those

* Free Discourse, Edit 2.
p. 2. p. 191.

* But where doth the Church allow this liberty? what do you mean by the Church? it's contrary to the end of the Law of 13. of Elizabeth, and of the fifth Canon.

both subscribed, denying the * Imputation of Christs Righteousness, in the sound sense of the Church of England, sometimes calling it a false, yea a grossly false notion thereof; and sometimes a * sortish and mischievous Doctrine, abusing those that hold it; by branding them with the ignominious name of * Antinomians; affirming, That our persons are justified before God by our own inherent holiness, and good works; and that faith, * as it includes sincere obedience, justifieth our persons before God: and to this end using and improving

Divines of his opinion, do heartily subscribe to the 39 Articles of our Church, taking * that liberty in the interpretation of them that is allowed * by the Church her self; though it is most reasonable to presume, that she requireth subscription to them, as to an instrument of peace only. And again, p. 2. p. 305. he saith further thus, What was said of General Councils, we also most heartily acknowledg concerning

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cerning our own particular Church, viz. that we are bound by no means to oppose the determinations of the Governours and Representatives in disputable matters; nor do they (as hath been shewed) require our internal assent to their Articles, but enjoin our submission to them, as to an instrument of peace only. *Lo here you may see what these Latitudinarians are! a name which some (I know not who) have given them, but whether they deserve it, let others judge; but such is the latitude of these men, that they would have liberty for themselves to preach and print what Doctrine they please, but would have none allowed to dissenters in points of Church-government and Ceremonies, as may be evidently seen in his Free Discourse, by which we may see what Broth and Beef his palate relishes best. But what, is there no internal assent required to the Doctrine of faith of the Church of England, and yet an unfeigned assent and consent to the use of the Liturgy, and the Ceremonies and Rites thereof? Are these more essential to the being of the Church of England, than those? Are the Ceremonies, Rites and Liturgy, more surely and certainly, and indisputably grounded upon the Canonical Scriptures, than the doctrine of Faith, which concerns the Trinity, justification of a sinner, Christs satisfaction &c. Have not all our 39 Articles been disputed; nay, do not some amongst us question whether there be a God, and whether the Canonical Scriptures of the Old, and New Testament be the Word of God, and of divine authority? and have not the Ceremonies of the Church of Rome, which our Rulers have retained, been from the first beginning of the Reformation here, disputed and opposed by godly and learned Bishop Hooper, and Mr. John Rogers, and denied and detested even to the death by many godly Martyrs? Do not all the Calvinistical Churches abroad join with the Church of England in maintaining the Articles of Religion, which concern the confession of the true Christian Faith and the Sacraments, and yet reject the Liturgy, Ceremonies, and Church-government of the Church of England? And if only indisputable matters may not be opposed, and all disputable ones may be opposed, I pray what Article of our Creed and Religion may not be opposed by these men of the long name? It is clear, that though these men heartily subscribe to the 20, the 34, and the 36 Articles, which are not Articles of Religion of the true Christian Faith, because not contained in, or proveable by the Word of God in their sense, yet they give not an unfeigned assent and consent to the Articles of Religion, concerning the Doctrine of*

Whatsoever is not read in the holy Scripture, nor may be proved thereby, is not to be required of any man that it should be believed as an article of Faith.

Art. 5. Church of England. *May I follow Mr. Hooper's sense of this Article?*

He says, that it is not to be required of any man that it should be believed as an article of Faith, but that it should be believed as a rule of life and conversation. This is the sense of the Article, and the sense of the Church of England. It is not to be required of any man that it should be believed as an article of Faith, but that it should be believed as a rule of life and conversation. This is the sense of the Article, and the sense of the Church of England.

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Faith, and the Sacraments; for they take liberty (they say 'tis allowed them by the Church) to interpret them (as they please, and as experience shews, oppose them too) against the determination of the Church; which allowance I hope I may have to defend them. But do not these men lay a foul aspersion upon the Church, who say. They do allow those men that will give an hearty assent, and subscribe to their authority, ceremonies, and traditions, and injunctions, to interpret and secretly undermine and openly oppose the Doctrines of Faith of the true Christian Religion? I profess I do not believe it of the whole Church-representative of England, (of which I should believe he speaks) though I have not heard of one of them, or of any Conformist that hath appeared against these mens false interpretations, yea open contradictions of the articles of Religion, concerning the true Christian faith. But what security of peace and truth the Magistrate (whom like their elder brethren in Holland they claw, while he will suffer them to carry on their destructive design.) can have by these mens subscriptions, declarations, yea oaths, I know not. Would not all the Jesuits of Rome subscribe, declare, and swear too, upon these conditions? I have heard of one Minister that would subscribe, assent, consent and declare, if they would bate him but one syllable, un. And so it may be would others too, if they might do as they do, not perform what they promise, and write against what they subscribe, assent, and consent to, too, as these men say they are allowed by the Church. But I know not well what Church the man means, by our Church; for I do not know well of what Church he is, though I hear he is in the Church of England, and promoted; so was the Bishop of Spalato, till King James found out his Knavery; and so was Dr. Lewes, who returned to Winchester, and when he had received some thousands of pounds of current English money, he returned to his Church of Rome; who therein followed not the cunning advice of Thuanus, a learned and cunning Papist, to Casaubon,

* Wedderbornes Book, p. 23 vid. Supplement to Laudenium, autocatacrisis, p. 18.

* not to come away to them, but stay here, seeing he had and might have more means here than he could or would have there, and might do them more service here than he could do them, if there.

I have dwelt too long upon this large man, else I could set before your eyes many more of his erroneous and dangerous Doctrines, but I must leave him. What I have said in my following Renunciation, will I hope sufficiently confute Dr. Patrick's Doctrine of Justification by our own good works, and by faith, as it worketh by love, and some

Friendly Debate, pag. 13,

other

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other of his false Doctrines. I meddle not with some others, because better heads and pens have undertaken them. Though the Arminian, &c. faction be (they say) much increased, yet that it was greater and more Popish before the late Civil Wars; and that there was more danger of bringing in Popery then, than there is now, I could offer many reasons; as 1. That the body of Popery (except the Popes Supremacy) was then preached and printed, as Dr. Fuller shews was complained of; and so much Dr. Heylin confesseth, as was shewed before, and may in a very great part be seen gathered to your hands in *Laudensium Autocatacrisis*, and the Supplement therunto, and *Laudensium Apostasia*; which I believe cannot be proved now.

2. Then there were the High Commission, and the Star-Chamber Courts, which are not now, wherein A. B. Laud and his party used to crush whosoever appeared in the least against their Arminian Doctrines, and Popish Innovations. 'Tis true we have some disadvantages, we want a Dr. Humphrie, Abbot, Holland, and Prideaux, in the Chair in Oxford; a Cartwright, Whitakers, Davenant and Ward, at Cambridge; a Dr. Ames, Twisse, Kendal, and a Mr. Jeanes, who are gone to their Rests, and we lack liberty and encouragement for our thousands of Orthodox Nonconforming Ministers freely to preach and print against Popish, Arminian, and Socinian Innovations in Doctrine, Discipline and Worship.

If orthodox, and learned, and godly Divines (Nonconformists indeed to the Ceremonies, but real Conformists to the Doctrine of Faith of the Church of England) who did not only preach the truth to the elder, but taught it to the younger sort of people, had not been turned and kept out of the Ministry, and silenced, and cast out of their Freeholds and Corporations, except they would do such things as they judged unlawful, or at least inexpedient, and put into their places, either ignorant or erroneous, or scandalous persons, men either unapt or unfit to teach; (though I acknowledge there are many learned sober men, sound in the faith, and apt to teach, in the Ministry, whose persons (God knows) I love, and whose learning I honour and admire; yet I say there are many as selfish, malicious, covetous, ambitious; some as erroneous, if not idolatrous men, as many that are of the Church of Rome, and so would openly profess themselves to be, if time should serve them) 'tis very probable and verily believed, that neither Popery, nor Arminianism (that cunning way to bring in Popery) nor Profaneness and Atheism, would have gotten that head, which some say they have. Where the fault is, is not for me to determine, nor suggest. But verily I think his Gracious Majesty cannot be so much as suspected, much less accused of it, for he was graciously pleased to issue out a Declaration for liberty for tender Consciences from Bredah, and another soon after his re-

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turn home, which was turned into a Bill by a worthy Gentleman, and offered to the Parliament then called healing. Since that, his Majesty made another Gracious Declaration for liberty of Conscience, but that 'tis known was cried down by the Episcopal party; and now at last his Majesty upon pious and politick accounts, hath given forth another and more Gracious Declaration for liberty of Conscience, and licensed several sound Protestant Divines, (who have lost their Livings, and suffered the spoiling of their goods, and refused dignities rather than comply with our Bishops, and their Latitudinarian party, in things they judged unlawful, inexpedient and indul-tive to Popery, &c.) to preach and teach the word of God truly, and worship God purely as he hath commanded in his Word, without humane additions and inventions, &c. But this also the Episcopal party under the specious pretence of being against bringing in Popery, (which many of them preach and practise, and love more than the truth, and the pure worship of God, as God and their own consciences well know; though they have formerly extolled the Kings Supremacy and Prerogative above Law, Right, Reason, and Religion, and these thirteen years last past scarce ever executed one Law of those many that are made against Popish Recusants, no nor mentioned publicly any fear of Popery, till his Majesty granted his most loyal Protestant Subjects liberty to serve God purely, as he hath commanded in his Word, which ought to be the rule of all mens religious actions) declaim against, and thereby condemn his Majesties piety and prudence, and suppress in many places the most pure worship and service of God, the preaching up the real interests of the Lord Jesus Christ, and the preaching down the Errors, Heresies, Idolatries, and Superstitions, and Antichristian inventions of the Apostatized Church of Rome, with whom the Laudensian party long laboured a reconciliation. Let any unprejudiced man that is judicious, seriously, read Dr. Hey-

Whosoever forbids us to do what God commandeth, or commandeth us to do what God forbiddeth, is accursed unto all them that love the Lord. *Basilius Moral. c. 14.* quoted by Bishop Jewel in his Reply to Harding, 2. 14. d. 5. p. 373.

lin's *Cyprianus Anglicus*, and his Introduction thereunto, and he will see much more than I do but hint, and also what a mongrel Religion he would make ours, and have established here, and what principles of Tyranny and Popery he therein lays down, and commends.

But though these things might be true in some heretofore, yet now they see the error their selfishness and passion hath led themselves, and (it may be) others, inconsiderately into, that they may fear they shall be put besides the saddle; it may be beaten with those rods which they made for other

men,

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men, that earnestly desired the Churches peace, and the Kingdoms welfare, by any powerful ill-minded and ill-principled Prince (as Heylin most falsely saith King Edward the sixth was of) that will but make use of those weapons which they have made to subvert their dissenting bretheren: they are well content, at least some of them, to tolerate Protestant dissenters, as may be seen in and about the Cities of London and Westminster, and they preach against Popery very much. Very good, 'tis well their eyes begin to be opened, if they be not shut again before they'll see and forsake the true causes, and sin no more. Old Bishop Bonner told them long since, That liking of the Popes Broth would incline men to like in time their Beef too. I wish their moderation might be known to all men. But is a toleration of the pure Worship of God, and preaching his truth, all the fruit the sight of their error hath brought them to? no question they (I mean the Episcopal party) would grant as much to home-born Papists. 'Tis granted to foreign Protestants, though 'tis true their great Father in God, A. B. Laud overthrew that liberty of the Protestant Religion which King Edward the sixth, Queen Elizabeth and King James granted them under hand and seal, as Dr. Heylin largely shews in his Cyprianus Anglicus; and thereby he made such an evil president, as ('tis believed) did his present Majesty much mischief in his late Wars, and rendred his gracious offers to the Netherlanders of protection and liberty of their Religion if they would come under his Government, ineffectual, lest such Bishops as A. B. Laud was, should in time have, though not his, yet some succeeding Princes ears; and thereby, as he, make void all grants and promises unto them. What, is no more to be granted to home-born Protestants, who adhere to our doctrine of Faith and the Sacraments, than to Foreigners? Is granting a bare and uncertain toleration of the pure Worship of God to those godly Protestants that adhere most firmly to the pure Protestant Religion in Doctrine, Discipline, and Worship, and a full comprehension, with rewards and great promotions, allowed and given to those that hold Popish Doctrines, not only contrary to the Word of God, but also to the sound Doctrine of the Church of England, well becoming those Bishops that are in profession Protestant? Is this a sufficient and the right way to keep out Popery? is it proper for the chaste Spouse of Christ to take upon her the badges of the great Whore of Rome? Is it proper for the Israel of God to sympathize with her who is spiritually called Sodom and Egypt? Is it proper for those that profess themselves the Saints and servants of the most high God, and the followers of Jesus Christ, to impose and contend for the proper marks of the Beast, spoken of in Revelations the 13, and 17 Chapters?

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* *Et nas si vere Christiani sumus, non decet ritum & ceremonias vel a Judæis, vel a nationibus aliis accipere, sed tantum debemus usurpare quæ nobis mandata sunt in literis divinis.* P. Martyr. loc. com. claf. 22. c. 5. S. 16. P. 210.

† *Aquin. 112. q. 103. 22. Per. Mart. loc. Com. cl. 22 p. 197. Pareus & Beza in 1 Cor. 10. 18.*

Doth not learned and religious Peter Martyr say, That if we be Christians indeed, it becomes us not to receive Rites and Ceremonies from the Jews, or other Nations, but that we ought to use those things only which are commanded in the Divine Writings? Should we believe that those men †, those Jews, who after pretence of fight of their errors are sound Christians, and intend really to keep out and root out Judaism, yet command and rigorously enjoin the use of the Rites and Ceremonies of the Jewish Religion, which are the proper badges and real professions thereof, as Papists themselves say, and our men prove? Can any rational sound Protestant be so silly as to think and say, that if the Ceremonies be left in their use (as the Bishops themselves say they are in their own nature) indifferent, that then farewell the Church of England? For what? is the Church of England like the Church of Rome, built upon such sandy, weak, or unnecessary foundations? or must the Kingdom be said to be so much in love with the Ceremonies of the Church of Rome, as to give 400000 l. per Annum to the Bishops and their agents and dependants to uphold them?

* Homily against peril of Idolatry, Part 3. p. 69.

Doth not the Church of England say, * That the Church of Rome knowing her self to be a foul, filthy, old, withered Harlot, understanding her lack of natural and true beauty, and great loathsomeness, which of her self she hath, doth after the custom of such Harlots paint her self, and deck and attire her self with gold, pearl, stone, and all kind of precious jewels, that she shining with the outward beauty and glory of them, may please the foolish phantasy of some lovers, and so entice them to spiritual fornication with her, who if they saw her but in simple apparel would abhor her, as the foulest and filkiest Harlot that ever was seen? Are not Ministers bound, and do they not subscribe and give assent to this very Doctrine? how can we then without great shame and suspicion wear her apparel, and call her a true Church, carry her name, as it were in our foreheads, comply with her in such unnecessary things, except we have a months-mind to return to her ugly bosom, and base druggery?

Are

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Are not the Lords people forbidden to do any unnecessary thing that Idolaters do, in Exod. 23. 24. Levit. 18. 13. Levit.

Mark the word Unnecessary.

19. 27. 28. Deut. 12. 30. 31. 32. Deut. 14. 1. 2. and this reason given them for it, For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself above all the Nations that are upon the earth. And are we not commanded to come out of Babylon (the Church of Rome) that we partake not of her sins, and receive not of her plagues, Revel. 18. 4. Are we not as dear children to follow Christ, Mat. 16. 24. Ephes. 5. 1. And are not his modes of worship better and freer from scandal, suspicion, and appearance of evil, than Antichrists? If not, let's speak out plainly in words at length, and not in figures. But they preach much against Popery; Well, blessed be God for it. I am glad with St. Paul, that Christ is preached, though it should be out of envy, and strife, and contention, supposing to add affliction to his bonds. I am glad that Popery is preached down in sincerity and hatred thereof, or only in design, pretence, or on purpose to add affliction to Nonconformists bonds, which is verily suspected. For when his Gracious Majesty declared liberty for Nonconformists, before this last time, 'tis well known that a man of the long Name was up at Oxford with Non fuit sic ab initio, and others elsewhere; and now presently after his Majesties last Declaration with Licenses, was not the Kingdom filled with their sound of Popery, Popery, Popery; as if to license sound Protestant Divines to preach, who are most against Popery, were to tolerate Popery! Papists had the same liberty before it, that they had after it, but not a word of complaint against Popery before Nonconforming Protestants were permitted, but had liberty granted to preach the Truth, and worship God without their ceremonies and rites; not one new Law made, nor one old one executed against Papists and Popery these twelve or thirteen years last past, but new Laws made, and old ones never intended, against Nonconformists, and the pure worship of God, their Religious meetings made riotous and riotous; and men, yea the vilest of men hired to inform against them for doing good; and Justices of the Peace severely censured for not punishing Gods people for serving of him, as he hath commanded them; That 'tis strongly suspected that Presbytery, and purity, and verity have been more hated and feared than Popery; and that the Pope and his power is more feared, than real and most Antichristian Popery. But however, and by whomsoever Popery is preached down, I rejoyce, yea and I will rejoyce,

But

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But who are the men that preach it down? what parts of Popery do they preach down? how many dignified Clergy-men do preach it down? Are there not more aspiring men do preach and print much of it up, and those promoted; and many deserving men that preach it down, neglected, if not discountenanced? Was not Dr. Coxens twice indicted, and the Indictments found and complained of in Parliament for uttering these words, That the King was no

Vide. Articles against him, more supreme Head of the Church of England than the boy that rubs his Horse-heels? And 'tis said he got off by flying; of which necessity he hath

since made a virtue, and gotten to be Bishop of Durham. Was there not a Book called Dr. Coxens his Devotions, in which Mr. Prin saith, There were twenty Popish Errors printed; and that the Reformers of our Church took away all Religion and the whole service of God,

when they took away the Mass.

Hath not another written a Book for the observation of Holy Lent as a * Religious Fast, contrary ('tis said)

* See Bishop Sparrow's Rationale, p. 143, 144, 145. 5 Eliz. c. 5. vide Rastal Titleship, p. 378.

to the intent, if not to the express words of the Law? Let any judicious and impartial man read Bishop Sparrow's Rationale upon the Common-prayer Book, and judg what Popery he writes against

therein. P. 273. he saith, 'Tis the duty of people to receive the Sacrament kneeling, for it is a sin not to adore when we receive this Sacrament.

And p. 391. he saith, It is a dangerous deceit to say that creatures may be adored, and is contrary to Exod. 20. 5. Thou shalt not bow down to them.

* Thomas Rogers upon Article 31 saith, that 'tis a Fable to say that the Mass is a Sacrifice. The Sacrament is not a Sacrifice but only a Commemoration of that Sacrifice offered on the Cross, Art. 31.

† Is this for or against Transubstantiation?

Thomas Rogers calls the Sacrament of the Lords-Supper an * unbloody Sacrifice, a Commemorative Sacrifice of the Death of Christ. And p. 395, 396. he saith, That this Sacrament should be received fasting (though Christ instituted it immediately after supper); for which he gives this reason, It is for the honour of so high a Sacrament, that the precious † body of Christ should first enter into the Christians mouth before

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before any other meat. And p. 89, he saith, That by Curates here (i.e. In the prayer for Bishops and Curates) are not meant Suspendi-
aries, as now it's used to signifie, but all those Parsons or Vi-
cars to whom the Bishop who is the
chief Pastor under Christ, hath com-
mitted the Cure of Souls of some
part of his Flock, and so are the Bi-
shops Curates. The Bishop with these
Curates, a flock or congregation com-
mitted to their charge, make up a
Church. By which words I humbly con-
ceive the * Divine right of Diocesan
Episcopacy is asserted, and thereby the
Kings Supremacy impeached, (for if the
Bishops be the chief Pastors under Christ,
to whom the Cure of Souls is by Christ
committed, the King cannot place and
displace them as he pleaseth, and grant
their authority for so long or so little while
as he pleaseth, as the Law and Law-
givers say he may. And this will follow, that
the right Reverend Father in God the Lord
Primate of all England, is the Head-pastor,
and the other 25 Reverend Bishops (the
A. B. of York being in respect of him but
as one of the other) are the chief Pastors,
and all the rest of the Ministers of the
Church of England are but their Curates.
And then also it will follow, that not only
nominally, but also really and essentially, there may be
Kings without Bishopricks, and that they have not their authority granted
them only from the King, but from Christ, or some other power. But I
had thought that his Majesty had been yielded by Episcopalians to be
supreme Pastor or Head-shepherd under Christ over the Church within his
Dominions, and might, as well as Bishops, (seeing they are but his Curates or
Commissioners, to see that all Ecclesiastical matters be ordered according
to the will of Christ revealed in his Word) commit as much as in him
lieth, not only the power of Ordination, but the care of part of the
flock committed to him, to ordained Ministers, that is, ordained Presby-
ters by other ordained preaching Presbyters, and institute them Pastors
of

So Dr. Heylin speaks in his
Introduction to his Cyprianus
Anglicus, p. 9. S. 10.

* To hold Bishops Fare
Divino, and especially es-
sential to the being of a
Church, as A. B. Laud did,
Cyp. Anglic. p. 40. 41. 42. 43.
Adam Comizen, l. 2. Fol.
c. 18.

Rastal. Title-crown, p. 17.
Sir Edward Cooks de jure
Regis Ecclesiast. fol. 8.

Dr. Heylin saith that
there are 26 Cathedral
Churches or Episcopal Sees
in England, Cyp. Anglic. l. 4.
p. 291. and the A. B. of Can-
terbury is accounted Pri-
mate and Metropolitan of
all England, Heylin Cyp.
Anglic. l. 4. p. 291.

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of that little part of his great flock; but it seems the Bishops will be chief under Christ here, as the Pope of Rome would be of all the world, but indeed neither he nor they, as such, are of Christ's institution, but only of man, as might be proved by the Bishops acknowledgment in King Henry the Eighth his time, to be seen in the Bishops Book, in Fox his Acts and Monuments, p. 1037. in our Volume.

But to go on; against what points of Popery do they preach? Papists themselves, 'tis well known, write very zealously and learnedly against some points of Popery, as do the Dominicans against the Franciscans and Jesuits, yea even in some of those points of Popery wherein some long-named

Dr. Heylin in his
L. I.

† He aimed at
Laud, as Heylin
saith in his Cypr.
Anglic. l. i. p. 66,
67.

Those that do so
now do the Jesu-
its and the Devils
little about the bush, and that softly too, for fear of troubling or
disquieting the birds which are in it. They speak of nothing but that
of which one Papist will speak against another, as
against Equivocation, the Popes * Temporal Au-
thority, and the like, and perhaps against some
of their blasphemous speeches; but in the point
of Free-will, Justification, Concupiscence being
sin after Baptism, inherent righteousness, certaint-
ty of Salvation, the Papists beyond the Seas can
say they are wholly theirs; and the Recusants at home make their

As Bishop Buck-
ridg, A. B. Laud's
Tutor did, Hey-
lin's Cypr. Angl.
l. i. p. 48.

† Peters upon Easter-day 1635, saying thus, Some
are partly † Romish, and partly English, as occa-
sion serveth them, that a man may say unto them
noster es, an adversarium? who under pretence
of truth and preaching against the Puritans strike
at the heart and root of faith and Religion now
established among us. This preaching against the
Puritans was but the practise of Parsons and Cam-
pian's counsel, when they came into England to seduce young Students;
when many of them were afraid to lose their places, if they should
professedly be thus, the counsel they then gave them was, That they
should speak freely against the * Puritans, and
that should suffice; and they cannot pretend that
they are accounted Papists, because they speak a-
gainst the Puritans, but because they are Papists in-
deed, they speak against them; if they do at any
time speak against the Papists, they do but bear a
little about the bush, and that softly too, for fear of troubling or
disquieting the birds which are in it. They speak of nothing but that
of which one Papist will speak against another, as
against Equivocation, the Popes * Temporal Au-
thority, and the like, and perhaps against some
of their blasphemous speeches; but in the point
of Free-will, Justification, Concupiscence being
sin after Baptism, inherent righteousness, certaint-
ty of Salvation, the Papists beyond the Seas can
say they are wholly theirs; and the Recusants at home make their

* brags

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* Brags of them, and in all things they keep themselves so near the brink, that upon all occasions they may step over to them. Now for this speech, that the Presbyterians are as bad as the Papists; there is a sting in the speech, which I wish had been left out; for there are many Churches beyond the Seas, which contend for the Religion established amongst us, and yet have approved and admitted the Presbytery.

* As they did of Dr. Cozens and some others, as is said in the Epistle to Mr. Prin's Quench-coals! p. 40. * which was Laud's in his Sermon at St. Maries, preached about seven weeks before, as Heylin shews ubi supra. *Epistola* p. 176.

And after which, saith Heylin, having spoken something in justification of Presbyteries, he proceeded thus: Might not Christ say, what art thou Romish or English, Papist or Protestant? or what art thou a Mungrel or compound of both? a Protestant by Ordination, a Papist in point of Free will, inherent righteousness, and the like. A Protestant in receiving the Sacrament, a Papist in the Doctrine of the Sacrament. What do ye think there are two Heavens? if there be, get you to the other, place your selves there, for into this where I am, ye shall not come.

The Learned and Loyal Lord Faulkland, who lost his life in his late Majesties service at Newberry, made a speech in the beginning of the old long Parliament much to the same purpose, p. 3. Mr. Speaker, He is a great stranger in our Israel, who knows not that this Kingdom hath long laboured under many and great oppressions, both in Religion and liberty; and his acquaintance here is not great, or his ingenuity less, who doth not both know and acknowledge that a great, if not the principal cause of both these, hath been some Bishops and their adherents. Master Speaker, a little search will serve to find them to have been the destruction of unity under the pretence of Uniformity; to have brought in superstition and scandal under the titles of reverence and decency, to have defiled our Church by adorning our Churches; to have slackned the strictness of that union which was formerly between us and those of our Religion beyond the Sea; an action as unpolitic as ungodly.

And Pag. 7. of the same speech, he saith further thus: As Sir Thomas Moor says of the Casuists, their business was not to keep men from sinning, but to inform them, *Quam prope ad peccatum sine peccato licet accedere*; so it seemed their work was to try how much of a Papist might be brought in without Popery, and to destroy as much as they

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they could of the Gospel, without bringing themselves into danger of being destroyed by the Law. Mr. *Speaker*, to go yet further, some

* *As Dr. Pocklington*
doth in his Altare Christiani-
um, pag. 50.

* *Vide Heylin's Cyp. An-*
glicus, pag. 100. & 101.

* *Vide Kellets Tricenni-*
um, p. 330. Supplement to
Laudensium Autocratris,
p. 15.

Nay common fame is more

Godfry Gordman Bishop
of Gloucester was accused of
it in Court and Convocation,
and declared and professed it
by his last Will and Testament,
as Dr. Heylin shews in his
Cyp. Angl. l. 4. p. 416. 'Tis
said of Dr. Theodore Price
Bishop of --- that though he
lived like an Atheist, yet be-
died like a Papist, Prin's
Epistle to K. Char. I. before
his Quench-coal, p. 42.

* But what are those? a
Bishop and a people, or a Pope
and the multitude of Profes-
sors of Christianity, as Bishop
Sparrow intimates in his Ri-
tionale upon the Common-
prayer Book, p. 89. Bishops,
Curates and people committed
to their charge, make up a
Church.

of them have so industriously laboured
to * deduce themselves from Rome, that
they have given great suspicion, that in
gratitude they desire to return thither,
or at least to † meet it half way; some
have evidently laboured to bring in an
English, though not a Romish Po-
ptry. I mean not the outside only, and
dress of it, but equally absolute, a
blind * dependence of the people up-
on the Clergy, and of the Clergy up-
on themselves; and have opposed a
Papacy beyond the Sea, that they
might settle one beyond the water,
than ordinarily false, if none of them
have found a way to reconcile the opi-
nions of Rome to the preferments of
England; be so absolutely, directly and
cordially Papists, that it is all that
1500 l. per Ann. can do to keep them
from confessing it. This and much more
may be seen in Dr. Heylin's Cyp. Angl.
l. 4. p. 392. 408.

Doth not A. B. Lauds, p. 35. of his com-
mended Relation of his Conference with
Fisher, say thus: The Church of Rome
and Protestants set up a different
Religion. And doth not Dean Potter in
Charity mistaken, p. 62, say thus: That
the most necessary and fundamental
Truths which constitute a Church, are
on both sides unquestioned: by funda-
mental points of faith we understand
these prime and capital Doctrines of
Religion which * make up the holy Ca-
tholick Church. But did not the Church
of England before A. B. Laud altered
the Prayer for the Fifth of November say,

That

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That Papists Religion is Rebellion, and their faith is faction? Which cannot be said of Protestants Religion or Faith, truly, without great slander: though Dr. Heylin (as they say) most wickedly slanders all the first restorers of the Reformed

A.B. I and held that Bishops are essential to the being of a Church, as Heylin shews in his *Cyp. Anglia*. l. 1. p. 54. & l. 4. p. 400. 401.

Religion with it: Doth not the Church of Rome hold such points of faith as do destroy the foundation, and those not only questioned, but denied by real Protestants? Doth not the Church of Rome hold this Doctrine as a point of faith, for denying or not believing of which they have put many thousands of Protestants to death: viz. That the body and blood, together with the soul of the Lord Jesus Christ, is truly, really, and substantially in the Sacrament of the Eucharist, and that there is made a turning of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which turning the Catholick Church (as they falsely call themselves) doth call Transubstantiation. If this be denied, see the 28th. Article of their Religion set down in the 14th. Article of this Book. And doth not our

Vide Bull Pii 4. bound up with the Council of Trent. *super forma juramenti professionis fidei.* For also what H. H. says p. 288. 289. 289.

Church of England hold the truth in this point against the Church of Rome, that this their Doctrine is false, and doth destroy the humane Nature of Christ, and consequently destroy all the Articles of our Creed, which concern Jesus Christs humane nature, and consequently our Salvation? And is not this a fundamental point of faith, that true believers persons are justified before God by the righteousness of Christ imputed to them, and applied by faith alone? Is it not the main drift of the Apostle to prove and settle the Romans and Galatians in this truth, That believers persons are not justified before God by their own good works, even of that Law of which cometh the knowledg of sin, Rom. 3. 20. Therefore by the deeds of the Law there shall no flesh be justified in his sight; for by the Law is the knowledg of sin. Yea, doth not the Apostle say, that if he shall teach justification of our persons before God, by our own good works, he should frustrate the grace of God, that is, overthrow the Gospel of Jesus Christ? for if righteousness come by the Law, then Christ is dead in vain, Gal. 2. 21. And could these great Grandees who imposed and took subscription to the Book of Homilies upon and from others, be ignorant of what the Church of England holds therein, especially this, Whosoever denieth this Doctrine, THAT FAITH ALONE JUSTIFIETH is not to be accounted a Christian man, nor

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a setter forth of Gods glory, but for an adversary to Christ and his Gospel, and for a setter forth of mans vain glory; that 'twere the greatest arrogance and presumption of man, that Antichrist could set up against God, to affirm, that a man might by his own works take away and purge his own sin, and justify himself: *Homily of Salvation of Mankind*, p. 16, 17. Now because some of our English conforming Divines have by their Preachings and Writings, said, that most of these ensuing false Doctrines I have renounced (all which the Church of Rome holdeth and maintaineth) are the Doctrines of the Church of England; and thereby induced many persons to believe and allow them; I have to prevent the growing mischief of this grand deceit, and to vindicate the Church of England from these calumnies, and to inform the ignorant and inconsiderate, that have subscribed, assented and consented to the Articles of Religion, and Homilies of the Church of England, but never thoroughly read and considered them, spent as much of my time with my pen as could be spared from my fork and rake this Harvest, while many great Conformists to the Ceremonies and Government enjoy their Plurality of Benefices, besides their great dignities, but labour not in the Word and Doctrine, much less preach or write against these gross Popish Doctrines, but rather preach or print them, to the great dishonour of God, especially of Jesus Christ, the increase of Popery and Atheism, and the great grief of those godly Christians that are Protestants indeed and in truth, as well as in profession. Antichrist professeth the Creed as well as these men, yet by his superinduced Doctrines and practices, he overthrows it. So these men of the long Name, may profess, subscribe and assent to the Doctrine of the Church of England, and yet by superinduced Doctrines, contradict and destroy it; for they give not an internal assent to it, as was observed before out of Mr. Fowler's Free Discourse, p. 305. And whether those men do not play the Hypocrites, let the world judge.

The Pope of Rome in dividing Rome unto 27 Priests (the fatal square-root of the number of the Beast 666) laid the foundation of his Idolatrous and tyrannous Kingdom, long before his Supremacy was perfected, yet claimed. He arose out of the earth, as grass by little and little, insensibly; so possibly may a Pontifex Maximus with such a number of such Priests in time do elsewhere; especially if rulers and ruled are willing to be ridden by them. Of all Beasts the two horned Beast is the most dangerous to be ridden by; next, that which is most like him, as may be seen by comparing the 13 and the 17 Chapters of the Revelation, but especially by Revel.

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Revel. 14. 9. If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb; and the smoke of their torment ascended up for ever and ever, and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name. *They that follow* Christ bear the name of the Lamb, and his Fathers, in their foreheads, which break not their faith; whereby they have bound themselves in Baptism to the Lamb as their General, and to his Father; and do not backslide to the worship and pomps of Satan and his Angels, his works, his world, and inventions: that is, to his Idolatrous worship, and the furniture thereof; and all they which have received the mark of the Beast, have refused the mark of Christ and his Father, they have forsaken it, and made it void, and are accounted as if they had not received it; only these 144000 which had not fled over to the camps of the Beast, but did closely stick to the Lamb, do shew the Lords mark as yet in their foreheads; *As Mr. Mede sheweth out of the ancient Fathers in his Comment upon Revel. 14.* Christs followers are they which have not defiled themselves with women, for they are Virgins, *That is, saith Mr. Mede.* They converse not with unchaste women; but what manner of women are these? surely not such as are commonly called such, but cities (according to the usual phrase of the Prophets) and those indeed Christian in name, but addicted to Idols, whose Queen is great Babylon, called the mother of harlots, with whom the Kings and inhabitants of the earth commit fornication; with such, those who are the company of Christ, have not conversed; that is, they have not defiled themselves with Idolatry, for they are Virgins, that is, free from all spot of Idolatry: For the reason of the Analogy doth altogether require that these be called Virgins in the same sense wherein the rest, the Kings and the people, are said to play the Harlots with Babylon. Furthermore, since Babylon is called the mother of harlots, it followeth that her daughters, the other cities, be likewise petty-harlots, with whom the inhabitants subject to each of them, may be defiled with spiritual Idolatry. Now * Bellarmine (*the great Champion for Papists*) saith, That their Ceremonies are chief characters and badges of their Religion; and he will have Catholicks to be discerned from Hereticks, and other Sects of all sorts, even by Ceremonies,

* Bellar. de effect. Sacramentorum, l. 2. c. 31. a. 20.

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* *Aquin. Sum. 122. q. 103.*
 2.4. Omnes ceremoniz sunt
 protestationes fidei. in qua
 consistit interior Dei cul-
 tus, &c.

† *Baldum de casibus consci-*
entiz communio rituum est
symbolum communionis in
religione. l. 2. c. 14. c. 7.
 Adhuc dico Episcopis &
 Presbyteris in Domino qui-
 cunq; cum Judæis Pascha
 egerit aut solemnia dierum
 festorum eorum susciperit,
 comparticipabit eis, qui
 Dominum & apostolos ejus
 occiderunt. *Ignatius ad Phi-*
ladelph. Epist.

in one and the same Religion. And hence Dr. Fulk noteth, That the Apostle
in that place doth compare Sacraments, with the Altars, Hosts and
Sacrifices of the Jews and Gentiles in that point, which is common
to all Ceremonies. viz. to declare them that use them, to be parta-
kers of that Religion whereof they be Ceremonies. And upon this ac-
count have professed Papists. as Harding in his Epistle before the Preface
to his Confutation of the Apology; and Martial in his Epistle before his
Traict of the Cross. and the Author of the Apologetical Epistle for the En-
glish Papists, Sect. 7. very boldly professed, That they believed that
Queen Elizabeth liked well of their Religion, because she retained
and maintained their Ceremonies. And

Gretzer de Festis, l. 1. c. 2.
quoted by Mr. Collier a Con-
formist, in his Appendix to his
Vindiciæ Thesium de Sab-
barbo.

ita & in festis retinendis longè largiores. That is the English Calvin-
Papists as they are more free in other things which belong to rites
and ceremonies, than the Puritans in France, Germany, and the Nether-
lands; so they are much more large in retaining Feasts.

*And Thomas * Aquinas (their Ange-*
lical Doctor, as they call him) saith, That
all Ceremonies are Protestations of
faith, in which the inward worship of
God doth consist, and that profession of
faith or Religion, may be made by
deeds as well as by words; and there-
fore (as he concludes) they that use the
Ceremonies of the Jews, thereby pro-
fess themselves to be of their Religion;
and Communion in Rites, is a sign of
Communion in Religion. Saith Bald-
win, they that did eat of the Jewish Sa-
crifices, were partakers of the Altar.
1 Cor. 10. 18. That is, saith Pareus, So-
cios Judaicæ religionis & cultus se
profitebantur: that is, they professed
themselves to be companions with
them of their Religion. For the Jews by
their Sacrifices did establish a mutual union

Gretzer a Jesuit calls Conformists in
England. Calvino-Papista upon this
account: Calvino-Papista Angli, ut in
aliis quæ ad ritus & æremonias perti-
nent longè liberaliores sunt quam Pu-
ritani in Gallia, Germania, Belgia.

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And Mr. Parker of the Cross, c. 9. shews out of a Book intituled, Concertatio Ecclesie Catholice in Anglia contra, Calvinio-Papistas & Puritanos: That the Papists did daily invite them to an association against the Puritans. And Mr. Prin in his Quench-coal informed King Charles the First, that Bishop White in a Dedicatory Epistle of one of his Books of the Sabbath, finds fault with those men that repute or call us Schismatics from the Roman Church at this day, because most (as he saith) but Puritans and Presbyterians are perfectly reconciled to it. And 'tis reported to be the judgment of Spalato, (one of the reconcilers of the Church of England to Rome,) That the Churches of Rome and England (excluding Puritans) were radically the same. Dr. * Abbot (afterward Bishop) calls all the Priests garments, whereby they are distinguished from the rest of the Church, a special part of the Character of the Beast. Pareus upon the place approveth Dr. Abbots Exposition of the place, and placeth the common mark of the Beast to be in the observation of Antichrists Festival days, and the rest of his Ceremonies, which are not commanded by God. Mr. Cartwright upon the place referreth the sign of the Cross to the mark of the Beast. Dionis. Carthusianus saith, That conformity to the Doctrine and life of Antichrist, is the mark of the Beast; and upon this account did * King James renounce and detest the Bishop of Rome's five bastard Sacraments with all his rites, ceremonies, and false doctrine, added to the administration of the true Sacraments, without the word of God. 'Tis observed by Mr. Mede, that one may receive the number of the name of the Beast, that is, his impieties, and yet not receive the mark of his name; that is, not subject himself to his authority. Which is exemplified in the Greek Church, who embrace the same form of impiety derived from the Dragon, or the Idolatry of the Latins, and yet refuse to be subject to the Latin Bi-

sure our Church was then more Calvinistical than Arminian or Melanctonean, though Dr. Heylin would make us believe the latter & else Papists would not have called our Conformists Calvinio-Papists, but rather Lutherano-Papists, or Melanctono-Papists. *What the Church of England was at this day, because most*

Vid. the Bishop of Durham's Narration, p. 31.

* Antichrist denoted, c. 14. Sec. 16.

Upon Revel. 13.

* Vid. General Confession of Faith of the Church and Kingdom of Scotland, to be seen at the end of the Harmony of Confessions.

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shop, or to bear his name. So may others refuse to subject themselves to the supreme authority of Antichrist, and to be called Papists, and yet they may imbrace his Altars, Images, Fasts, Feasts, Ceremonies, forms of Worship, Government, Laws; Number, yea and many of his Antichristian Doctrines, and like well of much, if not of almost all of that he holds and doth, and yet will be called Protestants; and take it very ill at the Papists hands, when they call them Calvino-Papists, Calvin-Papists, that is partly Papists, and partly Protestants; such as hold with the Papists, and yet profess with the Protestants; Mungrels, as Bishop Robert called them in his Sermon above; have great charity for professed Papists, but great hatred for real Protestants; account true Calvinism hereise, yea little less than Treason, (as Knot the Jesuit told some of our Mungrels) but gross Popery, yea blasphemy in doctrine, to be but errour, and more tollerable than Presbytery; and Popery in practice to be indifferent, and therefore lawful and commendable. Many

of these Heresies and errors I have renounced, are by Heylin's Introd. Some of our Mungrels called the Doctrines of the to his Cyprianus Church of England; and Books have been printed, Anglic. And ~~but~~ if not licensed to confirm it, but very falsely and slanderously, except by Church of England they understand a faction; for sure I am, that the true and whole Church of England holds soundly against all these ensuing false Doctrines renounced. Only her doctrine, at least practise, about Apocriphal Scriptures, is not (I fear so full and clear, as (I believe) it might be. Some mens plausible Sermons are abroad, which are by too many persons swallowed down, without

due examination: 'Tis said by one, a learned man, That * Dr. Till. Ser. God doth only * offer grace in his Gospel, but 7223. he forceth none to receive it. To prevent mistakes, I say and acknowledg, 1. That God doth not force men against their wills to

accept of the grace and assistance that he doth offer them; but I deny that Quo minus tolerabilis est eorum inscitia, qui Evangelium communiter ita Offerri fingunt, ut promiscuus liberum sit omnibus salutem fide amplecti. Calvin in 1 Cor. 2. 14. Calvin in power, (Psal. 110. 3. He worketh in them to will and to do of his good pleasure, Phil. 2. 13. 2. I acknowledg that Reprobates may fi- nally

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nally resist the ineffectual grace of God. 3. I affirm, that the elect of God to salvation, shall not, cannot finally withstand the effectual grace of God, but that they shall at one time or other be effectually called, converted, and eternally saved. And 4. That God who hath from all eternity elected them to the end, everlasting salvation, hath also appointed them to the means conducing to the attainment of it; as Faith in Christ, Repentance for sin, sincere obedience to the Law of God, and perseverance in the same to the end.

Though I have not used many Arguments to confute every particular Error (that would have been Voluminous) yet I have sufficiently confuted them, and proved that Papists and Protestants Religion differs; or that the Church of Rome and Protestants hold a different Religion, which was the main design of my underrating; and in alledging the Doctrine of the Church of England, I should (I conceive) if I had done no more, be thought to have done enough, to convince, if not professed Papists, yet those that pretend to be the most dutiful Sons of the Church of England, that these Doctrines are not Protestant, but rather Popish, and at least, contrary to their Professions, Subscriptions, and Declarations, as well as to Gods word, and keep others from imbracing, and imbibing, and spreading of them.

If by alledging the Sermons, Speeches and Writings of any learned Conformist heretofore, I have displeased any of our great Conformists now, I hope they will excuse and pardon me, and blame them that printed and licensed them, or themselves, or others that have traduced or suffered the Truth to be bespattered or gainsayed, or undermined by any Pelagian, Arminian, Socinian or Popish writer, upon any pretence whatsoever.

And now my prayer to the God of Peace and Truth for England is, That Gods true Religion may be settled here, in its power and purity; and that all Popery in Doctrine and Discipline, and Worship, may be burned with fire, Revel. 17. 16. that is (as learned Dr. Moor expounds the place) utterly consumed; and to this end, that God who hath the hearts of Kings and all men in his hands, would incline the heart of our King and Parliament, and all sorts of people, to deny themselves, and resign up themselves wholly to be guided by the will of God revealed in the Canonical Scriptures, which ought to be the rule of all mens actions, as our Book of * Homilies plainly declares, which saith thus, In Gods word Princes must learn how to obey God, and to govern men; in Gods word Subjects must learn obedience

* Homil. for Rogat on Week.
Part 5. p. 236. Homil against
Willful Rebellion. Part 6.
p. 318.

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both to God, and their Princes. If our reverend Fathers of the Church would stick close to the sound and necessary Articles of Religion established, which concern the Doctrine of the true Christian Faith, and the Sacraments, to which only all Ministers were bound to subscribe and give their assent, and countenance men that do so, and discountenance all those that hold or vent any Doctrine against the same, and not stand too much upon those things which they have devised to uphold their own worldly power and interests, and abate those things that are not of themselves, or by Divine institution, necessary and edificative of the whole flock of Christ, but are only made or said to be so by the will of man, carrying a real appearance of evil, and are scandalous to Papists and Protestants, and establish such modes of Religious worship as are most conformable to the Gospel-rule, and primo-primitive practise, and not too like so, and inductive of the Government and form of worship of the Apostatical and Antichristian Church of Rome; I verily believe they would have more dutiful Sons, and good Friends, than now they have; and the Church and Kingdom would have more peace and prosperity; to which God of his great mercy incline their hearts. However, I beseech them to let their moderation be known to all men. And I intreat all people without making any tumults upon any pretence whatsoever, in their own places and callings quietly to endeavour, and earnestly expect and pray for an amendment of what is amiss in Church and State; to fear God, and honour the King, and submit to those that are in authority under him. And so God keep you all.

Septemb. 29.

1673.

R. R. B. D.

The particular Doctrines renounced are these.

I.

That the Bread and Wine in the Lords-Supper, after the Priests pronouncing these words, with intention, [*This is my Body, and this is my Blood*] are turned or transubstantiated into the substance of Christs Body and Blood. p. 1.

II.

That Christ is really more present on the high Altar or Communion-Table, as on his Throne or Chair of State, than in the Pulpit or Font, &c. and that therefore more corporal bowing, or more bodily reverence is due to the Altar or Communion-Table, than to the Pulpit or Font. p. 7.

III.

That mens persons are justified or accounted righteous before God for their own good works that follow Faith, either in part or in whole, and not for the merits of Jesus Christ alone. p. 31.

IV.

That Faith that doth justifie Believers persons before God, is a bare and naked assent to the truth; and that so, and as an act, habit, or work in us, it justifies. p. 47.

V.

That the persons of true Believers in Christ are not justified before God by the righteounlness of our Lord and Saviour Jesus Christ imputed to them on Gods part, and apprehended and applied by Faith alone on their part. p. 55.

VI.

That mens foreseen faith, repentance, good works, &c. were the true causes moving God to elect them to eternal Salvation. p. 71.

D 2

VII. That

VII.

That men unregenerate or in the state of nature, have by their own free will power sufficient of themselves to turn themselves to God, to believe in Jesus Christ, repent, and do good works acceptable to God, when they will; and also finally to resist the efficacious grace of God in converting an elected sinner to himself. *p 86*

VIII.

That truly regenerated persons cannot be certain of their eternal Salvation, but may totally and finally fall away from the acts and habits of saving Grace, before they die, and be eternally damned. *p 88.*

IX.

That the corruption of our nature, commonly called Original sin, which remaineth in truly regenerated persons after Baptism, is not properly sin. *p 103.*

X.

That meer men in this life, since *Adams* fall, can perfectly fulfill Gods whole Moral Law, and also voluntarily do good works besides and above Gods Commandments, which they call works of Supererogation, which are (as they say) greater and holier than the works of the Moral Law, and do merit remission of sin, and eternal life, not only for themselves, but also for others. *p 123*

XI.

That unregenerated mens own good works, do make them meet to receive grace from God, or (as the School Doctors say) deserve grace of congruity. *p 134*

XII.

That the good works of unregenerated men do, *ex condigno*, merit at Gods hands, eternal life. *p 139*

XIII.

That there is a place after this life called *Purgatory*, wherein the souls of believers dying since Christs Resurrection, are purged from sins by penal satisfaction, which were not purged in this life so fully as they ought, that they may enter into Heaven. *p 197*

XIV. That

XIV.

That the Pope of *Rome* successively, or the *Papacy*, is not the *Antichrist* of which the Scripture writes. p 219

XV.

That it is lawful to set up and suffer Images of the Sacred Trinity, of God the Father, of God the Son, or Crucifixes, Of God the Holy Ghost, or of Saints departed this life, which have been worshipped in Temples or Churches, where Gods people do usually meet to worship God. p 290

XVI.

That those Books which are commonly called *Apocryphal* Scriptures, as *Tobit*, *Judith*, &c. are the pure word of God, and in all things agreeable thereunto. p 307

XVII.

That the Pope or Bishop of *Rome* is the supreme Head of the Universal Church of Christ, above all Emperours, Kings, Princes, Pastors, People and Churches. p 336.

The Articles of *Lambeth*. The Doctrine of the Churches of *England* and *Ireland*. p 337.

Arminianism is not the Doctrine of the Church of *England*. p 338.

Notes taken out of King *James* his Declaration against *Vorstius* p 340

King *James* no friend to *Arminianism*. p 344.

of the *Crown* p 345.

Quæstus p 351.

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A

Renunciation

OF SEVERAL

Popish Doctrines,

BECAUSE

Contrary to the Doctrine of the
Church of ENGLAND.



IN general, I renounce and detest all Popish false Doctrine, and all Popish, Superstitious and Idolatrous Worship, and practises, and the real appearances thereof; and in particular I renounce and detest these that follow:

ARTICLE I.

That the Bread and Wine in the Lords-Supper, after the Priests pronouncing these words with intention, This is my Body, and this is my Blood, are turned or transubstantiated into the substance of Christs Body and Blood.

This I renounce, because it is contray to the Doctrine of the Church of England; which, Article 28th. saith thus, *Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by holy Writ, but is repugnant to the plain words*

words of Scripture; overbroweth the Nature of the Sacrament, and hath given occasion to many Superstitions. The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner: and the mean whereby the Body of Christ is received and eaten in the Supper, is faith. And Homily of the worthy receiving the Sacrament, it saith thus: It is well known that the meat we seek for in the Supper, is spiritual food, the nourishment of our souls, an heavenly refectiō, and not earthly; invisible meat, and not bodily; a ghostly substance, and not carnal. p. 200. It's also contrary to the Church of England's declaration concerning kneeling at the end of the Communion-service: The Sacramental bread and wine remain still in their very natural substances, therefore may not be adored (for that were Idolatry to be abhorred of all faithful Christians) and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christs natural body to be at one time in more places than one.

This declaration is not only against the Papists Transubstantiation, but also fully against the Lutherans Consubstantiation, viz. That Christs body and blood is really and corporally in the bread and wine: Both which erroneous opinions destroy the humane nature of Christ, and consequently all those Articles of our Creed which concern the bodily part of his humane nature, and depend upon the verity thereof. Besides, Transubstantiation is also contrary to Canonical Scripture, Mat. 26. 29, But I say unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom. Where 'tis clear, that the wine which he drank and gave to his Disciples, and which they did drink, was naturally the fruit of the Vine, and not the natural blood of Christ, but called his blood Sacramentally, because it did by the institution of Christ, signifie or represent the blood of Christ; as Circumcision by a like Sacramental phrase, is called the Covenant, Gen. 17. 10, 11, This is my Covenant which ye shall keep between me and you, and thy seed after thee; every man-child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin, and it shall be a token of the Covenant betwixt me and you. Lo here, Circumcision, which is properly but a sign of the Covenant, that was made between God and Abraham, and his seed, as 'tis called in the 11th. verse, is yet in the 10th. verse figurative, or if you will, Tropically called the Covenant, because 'twas a sign of it by Gods special appointment; and so these words, This is my body, and this is my blood, Mat. 26. 26, 28. are to be understood. If the bread which he did eat, and the wine which he drank and gave to his Disciples,

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ciples, and that they did eat and drink, had been Christs body and blood corporally and naturally, then Christ and his Disciples did eat his natural humane body, and drink his natural humane blood; which is not only blasphemous to be spoken against Christ, and slanderous against his holy Apostles; but also improbable to be done, and directly against Gods word, *Gen. 9. 4. But flesh with the life thereof, which is the blood thereof, shall ye not eat;* and if not of beasts, then sure not of man. And 'tis contrary (as well as Consubstantiation) to *Act. 3. 21. The Heavens must contain him* (that is Christ) *until the times of restitution of all things.* If Christ be corporally according to his humane nature in Heaven, than he is not corporally present in the Sacrament of the Lords-Supper; for his body is not, cannot be in two * proper places; distant the one from the other (as Heaven and that Sacrament are) at one and the same instant of time. That he was not in two places at one time while he was here on earth, read *Mat. 28. 5, 6. And the Angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus which was crucified, he is not here; for he is risen; and he said, come, see the place where the Lord lay.* Read also *Mark 15. 5, 6. They went into the Sepulchre, &c. And Lu^{ca}. 24. 6. is the same relation and demonstration; and vers. 12. is one circumstance more: Peter ran unto the Sepulchre, and stooping down he beheld the linnen clothes laid by themselves, but found not Jesus there. And vers. 23. The women found not his body in the Sepulchre. And vers. the 24th. Certain men went to the Sepulchre and found it as the women had related, but him they saw not. Read also *Joh. 20. 2, 3, 4, 5, 6, 7, 8.* and there you'll see more of Christs Resurrection, and that his body was not in the grave. That his body cannot be in two proper places at once, is also evident, because every body is circumscribed with his own proper place. Christs body is a true humane body, as our bodies are, and therefore cannot be in two proper places at one and the same time; and the proper place of Christs proper body cannot be a little bit of bread or wafer, but his proper place is and must be proportionable to the quantity or extension of the parts of his body; and to affirm, that Christs natural humane body is in Heaven, and in the Sacrament too, properly and circumscriptively, is to affirm, that his body is properly in a thousand places at once. To affirm that Christs body,*

* *The Papiests Decrees, Decr. p. 3. Dist. 2. c. 44. say thus, Corpus Domini in quo resurrexit uno loco esse oportet. The body of our Lord, wherein he rose, must be in one place.*

is essentially, substantially, and truly present in the Elements of the Sacrament of the Supper (as Dr. Laurence, with Papists, doth) doth necessarily imply a contradiction, to wit, that his body is a true humane body, and that it is not a true humane body; which two Propositions cannot be true of the same subject at the same time. *Idem non potest esse & non esse*: God hath absolute power (as Thomas Aquinas speaks truly) over the whole nature of the creature, but not so as that he should cause it to be, and not to be, at once. The object of Gods power (as the Jesuits confess) is whatsoever implies not a contradiction in it self; now that the self-same body should sit down, and not sit down, should be visible and not visible, should be divisible, and not divisible, should be here and yet elsewhere, should be one, and yet many, are manifest contradictions, saith Bishop Hall in his *no peace with Rome*, Sec. 18. p. 658, of his Works.

Moreover, it is contrary to 1 Cor. 11. 26. *As oft as ye shall eat this bread, (not Christs real body) and drink this wine, (not Christs real blood of his body) ye shew forth the Lords death till he come*: and therefore he is not come corporally, which he is and must be, if he be in that Sacrament corporally under the forms of bread and wine. And besides, this Doctrine of Transubstantiation overthrows the nature of the Sacrament, as the Church of England saith truly; for where there is no Element or sign, there can be no Sacrament; and there is no Element if the bread and wine be turned into the substance of Christs body and blood. Ergo, it's false.

Finally, It hath been the occasion of much Superstition and Idolatry, as the Church of England saith in her 28th. Article; for from hence

proceeded the reservation of the transubstantiated bread for sundry * superstitious purposes; hence the adoration of the bread enjoined, even of God himself; hence carrying the Wafer-god about in pompous Processions; hence the Popish Feast called Corpus-Christi day. Yea hence, I mean from Christs real

or corporal presence in the Sacrament, came kneeling, or adoration at receiving the bread and wine at the Sacrament of the Lords-Supper, as may be gathered from Dr. Heylin's words, who saith thus, *That both the Lutherans as well as the Catholicks knew, that if Christ be not really present in the sacrament, there is no reverence due to the Elements or Sa-*

craments.

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Sacrament, History of Presbytery, p. 2. He must mean by his real presence a corporal presence, as Papists*, our godly Martyrs, learned † King James, and many others understood, and do so understand the phrase; else he speaks not *ad rem* to the purpose: For if he mean a spiritual presence, so Christ is in the Sacrament of Baptism, and in all his Ordinances; and yet he saith not that there is such a bodily reverence due to it or them, as he and his party plead, is due unto the Elements in the Sacrament of the Lords Supper. And what he means by his Reverence, Bishop Prideaux knew right well he meant kneeling, in his former Books put forth in his time, who in his *Fasciculus Controversiarum*, loc. 4. Sec. 3.

* Fox *Acts and Monuments*, p. 1416. in one Volume.

† Scottish Oath or Confession of Faith commanded by King James, to be sworn in the latter end of this Harmony of Confessions.

q. 6. p. 241. saith thus, That kneeling is enjoined only as a thing indifferent, and is received of our men as a gesture of the highest reverence due to so great a mystery. Mark it, he saith 'tis received of our men as a gesture to so great a mystery, and a gesture of the highest reverence; he spake or wrote not his own, but their sense. And that which they call reverence, Bishop Sparrow plainly calls adoration. For in his *Rationale*, p. 273. he saith, That 'tis the duty of people to receive kneeling, for it is a sin not to adore when we receive this Sacrament. And Dr. Kellier in his allowed *Tricennium*, p. 637. 654, 655, 620. saith, That the presence

Godfry Goodman Bishop of Gloucester preached at Court the 5. Sunday in Lent for the real corporal presence of Christ in the Sacrament of the Supper, which made no small stir; but that was taken up, as Heylin saith, Cypr. Anglic. l. 2. Yet whatsoever he was taught to say by Bishop Andrews and Laud, he was, and lived, and died a Papist, and so declared himself, as Heylin himself confesseth in his Cypr. Anglic. l. 4. p. 446.

of Christ in the Sacrament is such, as the Eucharist it self must be adored; and that if any desire proof that the Eucharist is to be adored, he adviseth him to read the words of the Institution, which words are taken with the proper signification, and not with the figurative; for the words are, This is my body, and this is my blood, and not, This is a sign of my body, and this is a sign of my blood. And of this bread in the eating, or handling, shall be the body of Christ, and of this blood in the drinking, shall be the blood of Christ. And that the people should receive any of the elements in a kneeling posture, and that sitting, or kneeling, in the Communion, is a transgression of

* But did the Apostles and the Primitive Christians, who kneeled not, profane the Sacrament, and sin against God by so doing? or was the Sacrament then not so worthy as 'tis now? or rather were not men then more Christian than now?

† Dr. Sutton's Godly Meditations, c. 33. p. 179, and p. 182

the * Lords-Supper; and that not only the Eucharist itself, but also the very Altar upon which it lies, must be adored. What *Laud* thought of this matter, you will see in the next particular; and I doubt not but you'll find him of the same judgment, and as superstitious as they, and one of those whom Bishop *Prideaux* meant by our men. And Dr. Sutton †, a Prebend of *Westminster*, pleads for kneeling at receiving the Sacrament upon such a moral account, as if God our Maker were more present

in the bread and wine, than in the water in Baptism, and in any other Ordinance; for he urgeth *Psal.* 95. 6, *O come let us worship and fall down, and kneel before the Lord our Maker*; as if God by the Prophet in that place of Scripture did call upon all the members of his Church to worship, fall down, and kneel before him in the bread and wine at the Sacrament, in a religious state put before them in the act of receiving, and so make Christ and his holy Apostles, and all others that use not that gesture, transgressors. And the learned *Patrists* hold, That if the Elements, bread and wine in the Sacrament, be not turned really into Christ's body and blood, kneeling at receiving them is not lawful; but that 'tis Idolatry, if any created substance remain there, So *Aquinas* 3. q. 75. *Hardings* Answer to Bishop *Jewels* Challenge, fol. 111. a. *Bellarmino* de Sacramento Eucharistia. l. 2. c. 8. & cap. 13. a. 5. & cap. 24. q. 6. Of the same mind were *Scotus*, and *Durand*, and therefore they removed the bread out of the Sacrament, as Bishop *Jewel* shews in his Sermon upon 1 Cor. 11. 23. p. 52. What many of our men have written in favour of Transubstantiation and Consubstantiation, may be seen in *Laudensium Autocatacrisis*, p. 107, 108. and the Supplement thereunto, c. 3. p. 34, 35. See also

the Land's Relation of his Complaint 1643. p. 297. in vol. 8. p. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ART. II.

That Christ is really more present on the high Altar or Communion Table, as on his Throne or Chair of State, than in the Pulpit or Font, &c. and that therefore more corporal bowing, or more bodily reverence is due to the Altar, or Communion-table, than to the Pulpit or Font.

Dr. Pocklington,
Altare Christi-
anum, c. 24. p.
175. vide p. 8.
hujus.

THIS I renounce, because it is contrary to the Doctrine of the Church of England, contained in the declaration after the Communion-service concerning kneeling, which saith, *That by kneeling no adoration is intended, or ought to be done, either unto the Sacramental bread and wine there bodily received, or unto any corporal presence of Christs natural flesh and blood; for the Sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians) and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christs natural body to be at one time in more places than one.* For if bodily reverence or adoration be not due to the Elements, which are signs of Christs body and blood, as broken and shed for us, then certainly they are not due to the Table or Altar on which they are but set; and if it be Idolatry to be abhorred of all faithful Christians to adore the Sacramental bread and wine, then much more it is Idolatry to be abhorred of all faithful Christians, to adore or bodily to bow purposely to the high Altar, or Communion-table on which they are but set. Now that this corporal bowing purposely to the Altar or Communion-table, is religious, and adoration, I prove thus by our own men. *Avis Dei adgeniculari est adorare sacrosanctum altare, To bow to Gods altars, is to adore the holy altar,* saith Dr. Kellie in his *Tricennium*, p. 644. Papists say there is a Worship due to the Cross, *ratione contactus*, because Christs body touched it; and therefore they adore it, but they call it *Reverentia*, reverence or honour. So

A. B.

* Aquin, 3a. parte q 25. a. 4. c.

A. B. Laud in his Star-Chamber Speech, p. 47.

A. B. Laud's Injunctions to Merton-Colledg, *Habeant debitam reverentiam ad mensam Domini*. Heylin's Cypr. Anglic. l. 4. p. 403.

Altare Christianum, cap. 24. p. 175. A. B. Laud's Star-Chamber Speech, pag. 48. l. 18.

word useth to be proclaimed. Yea, the Archbishop expressly calls this corporal bowing to, or towards the Altar, true Divine worship: and he pleads for it upon a moral account in his Star-Chamber Speech, p. 44. 45. O come let us worship and fall down and kneel before the Lord, Psal. 95. 6. And in the 49 page of that Speech he saith, That the Knights of the Garter are bound by their Order and Oath to give due honour and reverence, *Dominò Deo & Altari ejus in modum virorum Ecclesiasticorum*, to the Lord God, and to his Altar, and this in the manner, as Ecclesiastical persons both worship and do reverence. That is in plain English, as 'twas done in the time of King Henry the fifth, by Idolatrous Priests in time of Popery, which without doubt was worship, not meer civil, but as he calls it, divine worship. And Dr Pocklington in his *Altare Christianum*, c. 24. p. 175. saith thus, For as much as God hath put it into the hearts of the Governours of our Church to restore the Lords-Table to the ancient and true place it had in the Primitive Church, and also to the honour and reverence which of right belongs to it, in regard of the presence of our Saviour, whose chair of state it is upon earth. Which honour and reverence he necessarily implies was adoration; for chap. 2 l. p. 144. of the same Book he saith, they honour, reverence, and adore towards it for his sake, whose Sacrament is consecrated thereon. And chap. 16. p 107. he saith, the Archbishop of Constantinople (whose example he brings and pleads for it) did beseech his people to be quiet, ut adoremus sanctum altare; that is, that we may worship or adore the holy Altar: Religious reverence, it is and must be, that he saith is due to the holy Altar. Where 'tis observable that he makes, to adore, and to do reverence, the same thing.

If bodily reverence purposely performed to a religious thing, call'd

A. B. * Laud, and Dr. Pocklington argue for bodily reverence to the holy Altar, or Gods board, as they call it. The Altar is the greatest place of Christs residence upon earth, yea greater than the Pulpit; for there 'tis hoc est corpus meum, this is my body; but in the Pulpit, 'tis at most but hoc est verbum meum, this is my word. And a greater reverence (no doubt) is due to the body than to the word of our Lord: and so in relation answerably to the throne where his body is usually present, than to the seat where his

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called the most * holy place under the cope of heaven, * Pocklington's
set purposely in a religious place, or most holy place, Altare Christi. p.
according to him, and upon religious accounts of 157.

Gods most special presence, or Christs true and real
presence thereon, (*Hoc est corpus meum*) be not religious or divine re-
verence, which is worship, I do acknowledg I do not know what it
is. But A.B. Laud saith, That there is a reverence due to the Altar, but
such as comes far short of divine worship, Star-Chamber Speech, p. 49.
But he doth not plainly say what it is; meer civil worship he cannot
mean, for the reasons before given: a meer negative reverence (which
is readily yielded, is due) he cannot mean neither, for he pleads

for a positive reverence expressed by
bowing * the body to the Altar, it must
therefore be a religious reverence, which
How it doth come far short of divine
worship, I do not yet see; his Grace
doth not tell us how to distinguish his
reverence from divine worship. I think
that A.B. Laud's and his parties distinc-
tion between divine positive bodily

* Incurvation, is by consent of
Nations an appropriate sign of
religious worship in a Temple,
saith Dr. H. More in his My-
stery of Iniquity, c. II. p. 36. *Small*
see more in him hereafter quo-
ted, Art. 14. of this Book. p. 238. 239

worship, and outward bodily positive reverence, expressed by in-
curvation or bowing of the body to the holy Altar, for it's divine
excellency, is not much unlike that which the *Papists* make between
their λατρεία and δαλεια; they give outward divine worship to their
Images, but they call it only δαλεια, reverence. And do not, A.B.
Laud, Dr. Heylin, and others of his party give the same divine bodily
reverence, bowing the body to the holy Altar as such, that they give
God? but they will not have it called divine worship, but only rever-
ence. Which distinction, saith Bishop Jewel, is much like that
of the Physicians wife, who said, Pepper is cold in working, but hot in
operation; for their distinction is not in difference of matter, but only words.
Cicero saith to one, Bonum esse negas, prapositum esse dicis, Thou wilt
not have worldly wealth called bonum, but only prapositum, dost thou there-
by any thing abate avarice? even so we say; Mr. Harding, ye will not have
adoration of Images called λατρεία, but only δαλεια, but, Sir, do ye by
this any thing abate Idolatry? So Bishop Jewel in his Reply to Harding,
Art. 14. D. 12. p. 381, 382. there ye may find Harding using almost the
same words for reverence to his Images, that our men use for reverence
to their Altars. It's clear it is not a meer civil, nor meer negative re-
verence that is by *Papists* and some of our men given to the holy and
high

high Altar; and it is as positive and as much external reverence as is given to God himself, or would be given to Christ himself, if he were corporally present on the Table; and it is the same for substance that Idolaters give to their Altars, Images and Idols: and it is divine adoration when we bow the body upon some divine cause, as Mr. Perkins saith in his Idolatry of the last times, p. 824. Now yielding obeisance or outward reverence to, or towards the Altar. is done upon a divine cause, viz. Gods special presence, and therefore 'tis called by them, Gods Throne, Gods chair of State, and Gods mercy-seat. And the same Mr. Perkins in the same Treatise, p. 828. saith, That Images themselves, Reliques of Christ and Saints, holy things, as Temples, Altars, and such like, are made Idols, when they are adored and worshipped with religious worship; for when we bow to them, it is more than civil worship. And p. 830. of the same Treatise, he saith, That if we will keep our selves from Idols, we must take heed of keeping of Idols, that is Images that have been abused to Idolatry, and are in likelihood still to be abused, especially if they stand in publick places. The commandment of God is to destroy the Idols of the heathen, their altars, and their high places, Exod. 34. 13.

* Canon 7th.
made Anno
1640.

Now 'tis acknowledged by A. B. Laud and his party, That in the time of our first reformatory this Church from the gross superstition of the Papists, it was carefully provided, that all means should be used to root out of the minds of people both the inclination thereto, and the memory thereof, especially of the Idolatry committed in the Mass, for which cause all Popish altars were demolished. Now I pray is it an effectual means to do these two things, to set up altars of wood in their places, or tables of wood altarwise, as the Laudensians would have, and bow to or towards them, as Papists did and do? is this according to Gods Commandment.

But before I go further, to prevent mistakes, I say, that 'tis one thing for men to kneel or bow before or towards a place, merely as a place, and another thing to bow or kneel towards or to a place or thing, purposely and upon a religious reason or respect, for some religious excellency or holiness that is in it, or conceived to be in it more than in another place or thing. To kneel or bow towards or before a place or thing the former way, is necessary or unavoidable as to the action, it cannot be done without it: for a man cannot kneel or bow, but some place or thing will be before him, as is to be seen in prayer in the Church or field, or private house; but as to the person kneeling or bowing, 'tis accidental and besides his intension: he kneels not, he bows not purposely

posely before or towards his seat, the Pulpit, Pew, East or West, North or South, out of any religious respect to the seat or place, or because he thinks there is more religious excellency or holiness in it, or because God is more present there, or that way, than in another place or thing, or way; but only because his seat or Pew is so placed, that he cannot conveniently stand or kneel otherwise so well as that way. Now in this or this way there is no Idolatry or superstition to bow towards or before the Communion-Table, or East, in time of Religious worship. But now your bowing once or twice, or three times, at your entrance into the Church, and so often when you come in sight of the holy Altar, and three times when you come near it, and three times when ye go out of, or pass through the Church or Chancel, or by the holy Altar, and this too when the Sacrament is not administred, is not casual, accidental, or necessary, but purposed and intended in a religious respect to that place or thing, not simply as towards a place, but as to an holy place, yea more holy than other places; because you conceive Christ to be most specially present there, and upon religious reasons which are not found to be in it by any institution of God; which renders your worship superstitious, making it an image or means of worship, against the second Commandment. Ye make it a relative object and motive of worship, as Papists do their Images and Crucifixes, and the Cross, Papists say they give no religious respect unto the Tree or Cross whereon Christ was crucified, or to the Garments he wore, or Manger in which he lay, or Spear that was thrust into his side, as materially considered in themselves, but only *quantum ad rationem contractus* * *membrorum*

Christi, in relation to and by reason of their touching the members of Christ: (and then it will follow that Judas his lips ought to be worshipped) and so saith Skelford in his Sermon, p. 19. and so saith A.B. Laud in his Star-Chamber Speech, p. 47. for he saith, There is

hoc est corpus meum, and a greater reverence (no doubt) is due to the body than to the word of our Lord; and so in relation answerably to the Throne, where his body is usually present, than to the seat whence his word useth to be proclaimed. And the Table or holy Altar hath some part of your divine worship imparted to it, making it an object mediate, though not ultimate of your worship, and a motive to excite your worship from some conceived excellency in it, though but relative, as Pa-

* *Aquin. 3a. parte. q. 25. a. 4. c.*
And Bellarmine saith, that *Imago non est capax honoris propter se; sed relative ad prototypum.* Dr. Ames. Bell. *Ener. l. 6. c. 5. p. 261.*

* *A.B. Laud by statute made the Dean and Prebends of Canterbury to swear that at their coming in and going out of the Choir, and all approaches to the Altar, they would by bowing towards it, make due reverence to Almighty God: as Dr. Heylin saith, Cyp. Angl. l. 4. p. 291, 292, where 'tis in the Margent thus, Summa reverentia adorare Deum versus Altare.*

are more than suspected, even charged with Idolatry by Protestant

A.B. Laud's Divines for bowing before or towards Images, as ours do before or towards the holy Table. For *statute above.* though they do not directly and ultimately worship

the Altar, yet they do worship God, not only before or towards the Altar of their own devising, but through and by the Altar, as much as Papists do by and through an Image, and (I may add) as much as the Israelites did worship God by or through the Golden Calf; they make it a mediate object and a relative motive of their worship, and so a devised medium of worship, contrary to the second Commandment. I cannot see how they can acquit themselves of Altar-worship, but they must also acquit Papists of Image-worship.

I have proved already that Christs body is not corporally present in the Sacrament of the Lords-Supper, it must therefore be said, that his body is there Sacramentally significantly.

* Bishop Jewell's *Sacramentum* * *vocatur corpus Christi id est significat* Def. of Apol. c. i. *corpus Christi*: that is, the Sacrament is called Christs body, that is, it signifies Christs body. But

to this I answer then, that the Sacramental presence of Christs body on the holy Altar, is no sufficient reason to prove that the said holy table or altar whereon some times the Sacrament of his body is set or consecrated, (as Dr. Pocklington speaks) is therefore to be adored, or religiously revered or bowed corporally unto. For,

1. The Sacrament of the Lords-Supper or signs of Christs body and blood, are not God, but are the good creatures of God; and there-

pists make their * Images, and are judged by your Divines to be therefore Idolatrous. You say (saith a reverend Divine) that you worship God before or towards the holy Altar, yet without doubt some part of your worship sticks to the Altar transiently and relatively. 1. Transiently, as making the Altar the object of your worship mediately, though not ultimately. 2. Relatively, as a motive to excite your worship for its more holiness than in any other part of the Church (or Church-household-stuff, as Dr. Duncomb speaks in his Cambridge Determination.) Sure we are, Papists

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therefore are not corporally to be adored or religiously worshipped, or revered. For not only Dr. *Ames, but also A.B. †Usher informs us, That all religious worship and reverence is to be given to God alone, and not imparted to those things which are not God at all. And Bishop * Jewel saith, that adoration belongs only to God, but is given to the Sacrament without any warrant from Gods word. Christ that best knew what ought to be done therein, when he ordained and delivered the Sacrament, appointed not that any man should fall down to it, or worship it. St. Paul that took the Sacrament at Christs hands, and as he had taken it, delivered it to the Corinthians, yet never willed adoration, * or godly honour to be given to it. The old Doctors, St. Cyprian, Chrysostom, Ambrose, Jerome, Augustine, and others that received the Sacrament at the Apostles hands; and as it may be thought continued the same in such sort; as they had received it, never made mention in any of their Books, of adoring or worshipping of the Sacrament. It is a very new device, and as is well known, came but lately into the Church, about 400 years past, Honorius being then Bishop of Rome commanded the Sacrament to be lifted up, and the people reverently to bow down to it. If the Sacrament for which you say the Altar or Table is to be revered, be not adorable or religiously to be revered, then certainly the Altar or Table is not religiously to be bowed to, as you do; but the Sacrament I have proved above, is not religiously to be adored, worshipped, or revered; Ergo, the Table or Altar is not so religiously to be adored, worshipped or revered.

2. If the holy Table set Altarwise be therefore religiously to be revered, because Christs body and blood is thereon *Sacramentally*, (corporally I have proved above, he is not thereon) then I say, 1. That the Font should be so revered, adored, and bowed to, because therein his body and blood is *Sacramentally* present too. as Bishop * Jewel shews out of St. Augustine and others: No man may doubt (saith Augustine) but that every faithful creature is then made partaker of Christs body and blood, when in Baptism he is made the member of Christ, And if A.B. Lauds reason be

* *Omnis cultus religiosus Deo debetur.* Bell. Emer. T.2. l.6. c.5. p.263.

† A.B. Usher Sum of Ch. Relig. upon 2d Com. p.229, * Ser. upon 1 Cor. 11. 23. p.50.

* Nor kneeling at receiving it.

* Bishop Jewel's Reply to Harding. art.5. d.10. p.21.

* *Star-Chamber Speech*, p. 47. and so in relation to the Throne where his body is usually present.

sted than the Sacrament of the Lords Supper is on the Table, and is for any thing I see, as holy as the Table, yea more holy by his reason.

2. If the Archbishops reason in the Margen be good, then should we much more bodily bow to, or do reverence to the Pulpit, for there

* *St. Jerome* in *Psal.* 147.

poured into our ears,

* *Quest. 1. Inter- rogo* p. 7.

† He means in dignity.

than the body of Christ.

Basilius saith, Christ called his flesh and blood the whole mystical Doctrine of his Gospel, which he published in his dispensation in the flesh. *Epist. ad Cæsarienses*, quoted by Bishop Jewel, *Reply to Harding*, d. 14. d. 8. p. 375. *Crede in eum est manducare panem vivum.* August. *Traict.* 26. in *Johan.*

And ye have no spiritual life in you. That is, I take the body of Jesus to be the Gospel. Although these words of Christ [he that eateth not my flesh, &c.] may be taken of the Sacrament; yet in truer sense, the

good, the *Font is more to be revered than the holy Table, because Christ is more usually present there than on the Table; for the Sacrament of Baptism is there more often admini-

Christ's body and blood is mostly. *Quando * audimus Sermonem Domini, caro Christi & sanguis ejus in auribus nostris funditur*; that is, when we hear the word of God, the flesh and the blood of Christ is poured into our ears, saith St. Jerome upon Psalm 147. quoted by Bishop Jewel in his Reply to Harding, Art. 12. D. 5. p. 337. and St. * Augustine saith, *Interrogo vos, Scilicet demand of you this question, my brethren, answer me, Whether think you is greater, the body of Christ (meaning thereby the Sacrament, saith Bishop Jewel) or the word of Christ? if ye will answer truly, this must we say, that the word of God is no less*

sertion and reason of it. And St. Jerome upon *Psal.* 147. saith, *Ego corpus Jesu Evangelium puto, & quomodo quod Christus dicit; qui non manducat carnem, &c. possit intelligi de mysterio tamen verius corpus Christi & sanguis ejus sermo scripturarum est.* Joh. 6. 53. Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you. That is, except ye spiritually feed on Christ by faith (which may be done as well in hearing and receiving the word preached, as in receiving the Sacrament of the Lords Supper admini-

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word of the Scripture is the body of Christ. And *utrimini tanta*
 * Origen saith, *Quod si corpus Christi utrimini tanta*. * In Exod. Hom.
cautela, quomodo putatis minoris esse periculi ver- 13.
bum Dei neglexisse, quam corpus ejus? If ye take
 such heed in keeping the Sacrament, which is called his body, how
 can ye think there is less danger in neglecting the word of God, than
 there is in neglecting the Sacrament, which is called his body? " If
 " (saith Bishop Jewel) the Sacrament were in deed and really the
 " body of Christ, and so our very Lord and God, thus to compare
 " it with the creature, and to make it inferiour unto the same, as
 " St. Augustine, St. Jerome, Origen, and other godly Fathers do, it
 " were great blasphemy. This also is directly contrary to A.B. Laud's
 Doctrine; these things, and many more Quotations, ye may see in
 Bishop Jewel's Reply to Harding, Art. 21. D. 10. p. 451, 452. Besides,
 the bread and wine are consecrated by the word of God and prayer,
 and therefore cannot be more eminent than the word of God. *The*
less is blessed of the better, Heb. 7. 7. 3. If the Altar or holy Table
 be to be bowed to, more than the Pulpit, because 'tis Christs Throne,
 his Mercy-seat, and Chair of State; then it will follow, that the
 Pulpit is as adorable, or to be bowed to as much as, if not more, than
 the holy Table: For, 1. the Pulpit is called the Tribunal of the
 Church. 2. Though I find not in any ancient orthodox Author,
 that the Communion-table is called
 a Throne, either of God or man; yet I find in * *Athanasius*, that the Pul-
 pit is called *Thronum*, a Throne; and that which you call Altar, is called
mensam ligneam, a wooden board; for
 so learned † Bishop Jewel Englisheth
Athanasius his words. 2. The Pulpit
 is more like a Throne than the holy
 Table is; for a Throne is an higher and more eminent seat than
 others; a Pulpit is a Chair on high, with a Canopy
 over it. And such Dr. Packington † tells us, was the † *Altare Chri-*
 Pulpit, and the Chair that St. John sat in when he † *stianum*, pag.
 ordained Bishops, which he calls a Throne; and 44, 46.
 that Bishops did sit in their Throne in the Presbytery,
 and that there was the holy Altar. Be-like then the Bishop sat
 cheek by jole, as in commission with God Almighty; as your Dr. Sutton
 scoffing-

Cyprian. l. 4. Epist. 5. quoted
 by Dr. Packington, *Altare*
Christianum c. 8. p. 44.

* *Athanas. in Epist. ad Vi-*
ram solitariam agemes.

† *Jewel. Def. of Apol. 3d.*
part. c. 1. d. 3. p. 315.

† *Altare Chri-*
stianum, pag.
 44, 46.

* Dr. Sutton's
Meditat. upon the
Sacram. c. 33. p.
179.

† Rationale, pag.
378, 379.

scoffingly speaks in his * Meditations upon the
Sacrament, against those persons that sit, and do
not kneel at receiving the Sacrament. Yea, he sits
above God Almighty, if what Bishop † Sparrow
saith, be true; for he saith, "That the Bishop
" *οὐρανίου*, Throne or seat, was higher than
" others, and right under it stood the Altar to
" holy Table, the Propitiatory, Christs Monn-

" ment, and the Tabernacle of his Glory, the shop of the great Sa-
crifice. 2. The Pulpit may more properly be called *Gods Mercy*
seat, than the Communion-table or Altar is: 1. Because in the Pul-
pit God usually proclaims his mercy to all penitent and believing sin-
ners, and induceth them to accept of mercy in Christ. 2. Faith
comes by hearing the Word preached ordinarily, and by it also
Faith confirmed and increased; but on the Lords-table the mercy of
God is not first given, or wrought, but only signed, sealed and con-
firmed, as it is also at the Font in Baptism.

3. The Pulpit is more like a Chair of State than the Altar is: For

1. The Pulpit is like a Chair of State with a seat in it, and Canopy
over it, and therein Christ by his Ambassadors sits, or stands and
speaks to his people, and declares his Law and Gospel; but on the
Table or Altar Christ is represented, not as sitting in his Chair of

State and Exaltation, but as in his low estate
1 Cor. II. 26. Humiliation, as crucified, or dead, as on his Cross, ra-
ther than as on his Chair of State.

2. There is no similitude in the Table or Altar, to a Chair of
State.

3. Though Subjects use to give civil worship to the Chair of
State of their Prince, yet 'twill not follow that men should, or
lawfully may give religious worship, honour, or bodily reverence
to Christs Chair of State, be it Pulpit, Font, Pew, Table, Heaven
or believers in whom he reigns. For all religious

Dr. Ames Bellar. reverence of the creature is forbidden in the second
Enar. T. 2. l. 6. c. Commandment, say Mr. Perkins, A. B. Usher, Dr.
7. p. 273. Mayer, Dr. Ames, and many others.

4. Dr. Ames saith, "That God is not more in
" Temple made with hands separated from the company of Believers
" than he is elsewhere, since the Legal Temple was taken away.

5. Mr. Hildersham saith, "There is no holiness inherent in, or
" *adhe*

"adherent to the places of publick
 "Worship, that by the * death of
 "Christ all religious difference of pla-
 "ces is taken away; no one place is
 "holier than another; and that 'tis
 "† Judaism, and a denial of Christ to
 "be come, to hold that one place is
 "holier than another, as is evident by
 "Job. 4. 21. and that our houses and
 "chambers are as holy places as the Churches are. I pray read the
 whole Lecture, it shews the superstition of the *Papists*, and of our
 men that follow them; it may enable you to answer their arguments,
 and avoid their sin.

* Hildertham upon Joh. 4.
 Lect. 33. p. 139, 142, 143.
 † Bishop Sparrow makes the
 Church like the Temple, part
 of worship, and will have
 people that pray in private, so
 look towards the Temple. Ra-
 tionale, 386, 387.

6. No place is made so holy by the Ordinances or services of God
 therein or thereon celebrated or performed, as therefore to make
 them the objects of religious adoration or reverence.

1. Because the Ordinances and services of God cannot make the
 place where they are performed, God.

2. Because the Ordinances or services of God themselves, are
 not, cannot be the objects of religious adoration, or divine reve-
 rence, without the special command of God. And though we do
 shew outward religious reverence when we pray to God, and when
 God by his word, and by his Ambassadors speaks to us in publick and
 private, yet we do it not to them, but immediately to God. And
 therefore I conclude, that the holy Table or Altar, though separa-
 ted to an holy use, cannot be made so holy by reason of the Sacra-
 ment of Christs body and blood being consecrated or standing there-
 on, as to deserve to be religiously adored or revered with godly
 honour; and therefore the Archbishop's reason to prove that the
 Altar is the greatest place of Gods residence upon earth; namely,
because 'tis there hoc est corpus meum, that is Sacramentally, (for to
 hold that 'tis there transubstantially or consubstantially, I have pro-
 ved is directly contrary to the Doctrine of the Church of England,
 and to the truth of Christs humane body), *this is my body*, is an in-
 sufficient and weak one. And if it should have been good, it would
 prove, that the Paten in which the Sacramental bread, and the
 bowl in which the Sacramental wine is put, yea and the Priests fin-
 gers that break and deliver the bread, are to be bodily and religi-
 ously revered as the greatest places of Christs residence here on
 earth: for there 'tis more nearly said, *Hoc est corpus meum*, they

immediately touch the Sacramental body of Christ, the holy Table or your Altar doth not, for there is the cloth betwixt them. And besides, it would follow that the Font, the reading-Pew, and the Pulpit, yea the whole Church, yea every private house in which either of Gods Sacraments or other of his Ordinances are used (for Christ is there spiritually present) should be religiously revered with godly bowing to them; because there 'tis, *this is my body*, or *this is my blood*, or *this is my word*. Moreover, this seems to justify Papists in their calling the Cross on which Christ was crucified, *the holy Cross* if not in their adoring it and Christ before a Crucifix, *ratione contactus*, by reason of its touching Christs body, or resembling it. But this I do but hint by the way.

7. 'Tis forbidden to worship God in or by, or through an Image for the Israelites in Aaron's time, and Jeroboam's, and Ahab's times are condemned, not for worshipping the Golden Calf, or Calves, as a God, but for worshipping the true God in, by, or through the Calf

* *Divine right of Church-government*, cap. 1. q. 5. S. 2. Con. 2. pag. 150, 151, 152. Perkin's *Order of causes*, on 2d. Command. p. 30. *Cases of Conscience*, l. 2. c. 11. p. 206. Usher's *Sum of Chr. Relig.* p. 232. Andrew's upon 2d. Com. p. 279. Prideaux *Serm.* upon 1 Cor. 10. 7. p. 7. Willet *Synopsis Papist. of Images*, q. 5. a. 3. p. 462. Elton upon 2d. Com. p. 30, 31. Downham's *Divinity*, l. 1. c. 6. pag. 161. Bishop Ridley saith, That it is against the second Commandement to bow down or do worship unto any Image of God, or of any other thing. Fox *Acts & Mon.* in one Vol. p. 1675.

or Calves. And this is the judgment of not only * learned Rutherford but also of reverend Mr. William Perkins, A.B. Usher, Bishop Andrews, Bishop Prideaux, Dr. Willet, and others of our learned Divines, that the Israelites did not intentionally worship the Golden Calf, or Calves, so as to terminate their worship in it, or them; but the true God Jehovah, represented by it and them; for which they give many good reasons. Perkins saith, *the Israelite worshipped not the calf itself, but God in the calf*. And so say A.B. Usher, and Bishop Andrews. Bishop Prideaux quotes 1 King. 16. 31. *where Ahab is chronicled to have outstript in Idolatry his Predecessors, for that he made it but a light thing to retain Jeroboam's calves, wherein they worshipped the true God after an Idolatrous manner*. Mr. Hildersham saith Aaron and the Israelites intended to worship the true God in the similitude

of the Golden Calf; as is plain, *Psal.* 106. 20. *They changed their*

glory into the similitude of an ox that eateth grass. A.B. Usher to this question, But though we do not reverence the Images themselves, may we not worship God in or by the Image? gives this answer: No, we may not, for the Israelites are condemned, not for worshipping the Golden Calf as a god, but for worshipping God in the Calf; which appears, 1. In that they said, Let us make a feast to morrow to Jehovab, Exod. 32. 5. 2. In that Moses otherwise might seem not to have done well in making them to drink that against their conscience which they judged to be God, Exod. 32. 10. To which I add, 3. That we cannot in reason or charity think that the Jews were so mad as to think that that Calf which they knew to be made of their own golden Ear-rings, was essentially that God that brought them so miraculously out of the land of Egypt. 4. Aaron who fashioned the Calf, made Proclamation and said, To morrow is a feast unto the Lord; that is, unto Jehovab, which is a name they gave only to the true God, as Dr. Willet observes. And 5. Rutherford gives this reason more: They believed not the Calf to be really and essentially Jehovab, because they believed not Moses to be essentially God, but their guide and leader under God; for this Calf they made to supply Moses absence, Exod. 32. 1. The people gathered themselves together against Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. They made then a Calf, only a visible god under Jehovab to lead them in Moses his place. 6. They knew that Jehovab brought them out of Egypt before this Calf was framed, and yet notwithstanding these Israelites are charged with corruption, with Idolatry, Exod. 32. 7, 8. and sin, v. 21. yea, 'tis called a great sin, v. 30. and they are said, notwithstanding their intention, to worship the molten Calf, Psal. 106. 19. which is called an Idol, Act. 7. 40. for it they are called Idolaters, 1 Cor. 10. 7. and about three thousand of them lost their lives for it, Exod. 32. 28. And moreover, let me tell you, that learned Ainsworth proves upon Exod. 20. 5. That to worship God before an Image (that is put in a religious state, or state of worship before a man) is to worship an Image in sacred Scripture sense; hence Amaziah who bowed down before the gods of the Edomites, is judged to have committed Idolatry, for which the Lord was angry with him, 2 Chr. 25. 14, 15. Mark it, that which is called falling down before the gods of

A.B. Usher condemns as a breach of the second Commandment, men and women making courtesie to the Chancel, where the High Altar stood. Sum of Christ. Relig. p 232.

the Edomites in the 14 vers. is in the 15 vers. called seeking, that is serving the gods of the people. *Idem est adorant coram Domino & Domino*, as Mr. Pool hath it out of Ainsworth upon Exod. 20. 5. 'tis the same thing to pray before God, and to pray to God: to pray before God, in 1 Chron. 17. 25. is 2 Sam. 7. 27. called praying to God. And *idem est procurbare coram diabolo & diabolo*; 'tis the same thing to pray before the Devil, and to pray to the Devil. For that which in Mat. 49. is called falling down before the Devil, is in Luk. 4. 7. called worshipping of the Devil. How you that pretend to worship God with the highest reverence

towards the holy altar, that is, by corporal bowing to or towards it, can escape from guilt and punishment, except ye repent, I know not. Dr. Henry More saith plainly thus: Idolatry is committed when we perform some rite or ceremony, that is to some external religious action appropriate to the signifying our acknowledgment of the divine eminency, before, or rather unto that which is not God, where by (before) I understand an intended direction (by our selves or others, or at least of custom) of the religious action as to an object we would honour thereby. And a little before he saith thus: To

Dr. More his Mystery of Iniquity, c. 10 p. 33.

Dr. More Mystery of Iniquity, c. 10. p. 32.

give the appropriate signs significative of our agnition of divine excellency to any thing that is not God, is Idolatry. Yea, the using the appropriate signes of the acknowledgment of divine excellency to that which is not God, though the assent go not along, is notwithstanding the acknowledgment of that to be God which is not, and therefore cannot chuse but be flat Idolatry; and if Idolatry be committed without the parties devotion toward the undue object, then let a man fancy this external religious worship accompanied with as small degrees of devotion or inward intention as he pleases, it will not fail to be Idolatry still. Yea, he saith further, That Incurvation towards an Image erected to any creature, especially in a Temple, or on an Altar, yea though removed from both, were a sign of religious worship or service by infallible definition, Thou shalt not bow down to them, nor serve them; that is to say, thou shalt not do the service of Incurvation, nor any other religious service to them. For service is *cultus religiosus*, of which, incurvation in such circumstances is assuredly one kind. I mean ex-

hibited to either an invisible power, or to its visible representation in an Image. And consent of Nations hath made it an appropriate sign of religious worship, especially in a Temple. Yea c. 5. p. 14. of the same learned Book, he saith thus: To do religious wor-

ship to the picture or image of any creature, of any Person of the holy Trinity, or of all three, or particularly to the image of Christ, though this religious worship is intended to pass through the representation to God himself, Father, Son, or Holy Ghost, is notwithstanding Idolatry according to the second instance; where worshipping the true God by an image is proved to be Idolatry: and every thing that is not God, that hath religious worship given to it, thereby becomes an Idol. And c. 14. p. 46. of the same Book, he saith, That an Idol and Images in religious worship are all one; one is a Latin, and the other is a Greek word, they both signifie the likeness of something; and the worshipping of the true God by an Idol is Idolatry. And p. 50. of the same Book, he saith, That whatsoever is interposed betwixt God and us by way of ~~God~~ in our worshipping, is not an help but an hinderance to the perfection of that worship. You may read much more to this purpose in that useful and learned Book, but I forbear.

Now apply this to your Altars, and corporal bowing to them upon your religious accounts of divine excellency, and then I believe you will be forced either to acquit the Papists, yea the ~~Fews~~ of Idolatry in worshipping the true God by Images or representations, or else you must condemn your selves of Idolatry, and will I hope renounce it. But lest this should not suffice, consider what other of our learned Divines say, To worship God in, at, or before an image purposely, is Idolatry and superstition, and God so worshipped is made an Idol; which is forbidden Deut. 4. 15, 16, 17, 18, 19. So Perkins in his Cases of Conscience, l. 2. c. 11. S. 2. p. 206. A. B. Usher upon the

second Commandment, saith, 1. That such are Sum of Christ. guilty of Idolatry as worship those things that are not Religion, p. 229. God. 2. Such as countenance them, or do any thing 230.

to the furtherance of Idolatry, and that outward religious adoration of those things that are not God, is forbidden in the second Commandment; and that this worship be denied to every thing that is not God: as the Sun and Moon, Angels, Saints, Reliques, Images, and such trash as Rome alloweth, Deut. 4. 17, 19. Col. 2. 18.

Revel. 19. 10. & 22. 8, 9. Act. 10. 25, 26. That Idem ibidem, we must not give the least token of reverence either in p. 232. body or soul, unto any religious Images, Psal. 97. 7.

Hab. 2. 18. Isa. 44. 15. Exod. 32. 4. for that is a further degree of Idolatry, as to shrine, clothe, or cover them with precious things; to light candles before them, to kneel and creep to them, or to use any gestures of religious adoration unto them, 1 King. 19. 18. wherein, although the gross Idolatry of Popery be taken away from amongst us, yet the corruption

cleave it still to the hearts of many; as may be seen in them that make courses to the Chancel where the high Altar stood, and give the right hand unto standing Crosses and Crucifixes, &c. Now upon this account do

our learned Divines condemn the *Papists* as guilty of Idolatry, for their worshipping (as they say) the true God before, or in, or by Images or Crucifixes, as some amongst us do before, in, or by, or through their Altars. And indeed I think, they are as much Idolaters as the Heathens were; who, as the Ancients say, and prove out of the Heathen Authors, that they intended not

the worship of their Images of Jupiter *, Mars, but those Deities (as they called them) whom they represented; as the *Papists* pretend they worship not the Image, but the thing represented by it. 8. That is an abuse

of Gods Ordinance to use any thing that God hath commanded for his Worship, otherwise than he himself hath appointed, forbidden in the second Commandment, as to hang pieces of St. John's Gospel about mens necks, &c. 1 Chron. 15. 13. 2 King. 18. 4. 2 Sam. 6. 3, 7, 8.

Sum of Christ. So saith reverend A. B. Usher. Now though it be granted, that God hath appointed the Communion-table, as an help or mean for the decent, comely,

and orderly celebration of the Sacrament of the Lords-Supper. viz. To be consecrated and set thereon, to shew forth the Lords death till he come, 1 Cor. 11. 24. 25. yet he hath not appointed it to be used in his worship,

as a mean, motive, or memorative object to mind men of, and move them to adoring him, or worshipping God before, towards, in, or by it. Good King Hezekiah's breaking the Brazen Serpent set up by Moses at Gods command, when 'twas abused to Idolatry, is a good president for

good Magistrates to destroy Altars, and restore Communion-tables, when set up altarwise against the East-wall of the Chancel, and abused to Idolatry, to their ancient place, the body of the Church, and forbid their subjects purposely and upon any religious accounts whatsoever, to bow, or adore, or do bodily reverence to or towards them.

9. If to bow corporally versus altare, or worship God towards the Communion-table purposely and upon religious accounts, it being will-worship, be not flat Idolatry, yet 'tis a manifest appearance of Popish Idolatry, which should be carefully avoided, 1 Thes.

5. 22. Abstain from all appearance of evil. Upon which place

Bishop

* Bishop Andrews ubi supra. A. B. Usher upon 2d. Comm. in Sum of Christ. Religion, p. 232.

Bishop * Jewel saith thus, *Be not Idolaters, leave off* * Exposition in
to do any thing that may bring you into suspicion of Idol- locum.
larry: give not that honour unto any creature which is
proper unto God. Have no fellowship with their works, bear no appearance of
liking their evil. Abstain from appearance of evil in word and deed; it's
an appearance of evil needlessly to use Idolaters words, as Priest, Altar,
Sacrifice, as they do; it's a greater appearance of evil, and the
more to be avoided, to set our Communion-tables altarwise; it's a pre-
paration to make them Altars, and to bowing to them; and it's the
greatest appearance of evil, and the more to be abstained from,
when any Crucifix or Image is set upon the altar, or on the wall or glass win-
dow, over or near it, as was in times of professed Popery, and in some
places in A. B. Laud's time, directly contrary to the drift of the Ho-
mily against the peril of Idolatry, and Queen Elizabeths Injunctions
so much pleaded, who commanded that all Monuments and occasions of
Idolatry should be pulled down, and that the ten Commandments should be set
upon the east-wall over the Table: vid. Collection of Orders, p. 124. I
pray read and consider what Dr. * Ckeynell saith
of this matter: Crucifixes must be had and set up at * Rise & growth
the east-end, that was too plain; next, the Communion of Socinianism,
table, to colour this design, or at least to add varnish c. 5. p. 36.
to it, must be advanced into an altar, and men must by
a tacite consent (as we were informed at the Visitation of Merton-Col-
ledg) express some outward reverence by bowing towards the East, the Al-
tar, the Crucifix, chuse which you please, all, if you will; but in no case
must we be commanded to bow, and yet we must be censured as disobedient if
we refuse to bow; this (saith he) was interpreted by rational men, an ask-
ing of our consent to bring in Popery; it was now high time to make prote-
stations, that we would bow neither to East, nor Hoast,
nor Altar. Mr. Hildersham saith, That if any part of Upon Job. 4. Lect.
heaven be more unfit for us to turn our faces towards 33. p. 143.
in prayer, than other, the East is the unfittest, because
we find Idolaters blamed for doing so, Ezek. 8. 16. which we cannot find
noted in any other part. And he brought me into the inward Court of the
Lords house, and beheld at the door of the Temple of the Lord, between the
Porch and the Altar, were about twenty-five men with their backs towards
the Temple, and they worshipped the Sun towards the East. The Temple of God
was so built, that the Sanctum Sanctorum was in the western part of it;
the entrance into it was in the Eastern part of it, and when any service was
done by the people or Priests in prayer or sacrifice, they performed it with
their

their faces westward towards the ark and boliest of bolies, and their backs were eastward, which the Lord in wisdom purposely ordered to be so,

* *Dr. Heylin saith, That worshipping towards the East was so common, that it drew the Primitive Christians into suspicion of being worshippers of the Sun. Cyp. Angl. Introduct. s. 18. p. 17. and hath been so common among us.*

*that he might prevent Eastern and Sun-worship, and the * appearance thereof, which was the practise of the Gentiles then. Now if God in wisdom purposely ordered his house so, and placed his Ark and Mercy-seat (the Types of his special presence) that the Priest and people might look Westward, and not Eastward, to avoid Eastern Sun-worship, and the appearance thereof, which was the worship of the Gentiles that*

lived about them; sure there is as much reason for us Protestants to avoid purposely worshipping God towards the East or Altar, which our learned Divines have judged to be Will-worship, or Idolatry in the Papists, who live not only about us, but amongst us. And this, learned King James (of famous memory) thought a good reason to be seen in the Conference at Hampton-Court, p. 74. who there speaking to the objection against the Surplice, That 'twas a kind of garment which the Priests of Isis used to wear: surely, said his Majesty, till of late I did not think that it had been borrowed from the Heathen, because it's commonly

* *This is a good argument against our using the Surplice, because we live amongst Papists, who do thereby take occasion to be confirmed in Papism, and in their superstitious using of it.*

*termed a rag of Popery in scorn; but were it so, yet neither did we now border upon the heathenish Nations, neither are any of them commorant amongst us, who thereby might take * occasion to be strengthened or confirmed in Paganism: For then*

there were just cause to suppress the wearing of it. But now we have bowing to Altars from the Papists, who are our neighbours, and live amongst us, who may (and no doubt but they will) take occasion to strengthen themselves in their Superstition and Idolatry, hearing us call our Ministers Priests, and our Communion-

tables, Altars; and seeing us turning and setting them altarwise, and setting of Candlesticks and Tapers on them, and Crucifixes and Images on or over them, and bowing to them, it may make

Dr. Pocklington pleads for an Altar with a Cress upon it, in his Sunday or Sabbath p. 48, 50. and in his Altare Chr. p. 21. 1. 1. 3.

make them believe that they have been and are in the right, *That Christs body is corporally present in the Sacrament, and on the Table, and that Divine honour is due to a thing ratione contractus, as they say, there is divine honour due to the Cross, because Christs body touched it; and that the Sacrament is an unbloody and propitiatory Sacrifice, which they offer up to God upon the holy Altar, and therefore they need not make one step towards us, seeing we are coming so fast towards them, as Knot the Jesuit, and others of them observed. Men use* * *Dr. Heylin's Cyprianus Anglicus, l 4. p. 252, 253. Dr. Cheynells rise and growth of Socinianism, c16. p 70. & 64.*

willingly the once fearful names of Priests and Altars, &c.

Object. But 'tis objected, *That David, Daniel, and the Jews worshipped towards Gods Ark, Mercy-seat, Temple and Jerusalem; therefore men may do so now towards the holy Altar.*

Answer. To this I answer: 1. That these places were holy by the special institution and presence of God; and hence is Jerusalem called the holy city, Mat. 4. 5. Mat. 27. 53. and so the Temple of God in Jerusalem is called the holy Temple, Psal. 5. 7. And the Temple was called holy, because God had chosen and sanctified it, to put his name there for ever, and in which he promised that his eyes and his heart should be perpetually, 2 Chron 7. 16. And hence 'tis said that Hannah who prayed in the Temple at Shiloh, prayed before the Lord; and that Elkanah and his wives worshipped before the Lord, 1 Sam. 1. 12, 19. because the Lord was specially present there; and hence it was, that when the Jews could not go up to the Temple, that they looked towards it, and Daniel opened his windows towards Jerusalem, where the Temple was, when he prayed, Dan. 6. 10. 1 King. 8. 48. And in the Temple one place was more holy than another, for there was the Holy of Holies, Heb. 9. 1, 3.

2. That they were commanded so to do, Deut. 12. 5, 6, 7, 11, 12, 13, 14, 15.

3. Jerusalem as comprehending the Temple, was * *Hom. for repairing of Churches, T. 2. p 78.*
 a * Type of Christ, and therefore were they to look towards it when they prayed. And Solomon prayed, that God would be present there, and that he would hear the prayers of his people, when they pray towards the city which he had chosen, 1 King 8. 44, 45. and in 1 King. 9. 3. you may read, That God heard Solomons prayers which he made before him; and God said, I have hallowed this place which thou hast built to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

4. Be-

4. Because in the Temple were the Ark, the Mercy-seat, where God was specially and immediately present, and there God promised to be, and to meet them, *Exod.* 25. 22. And in them did God immediately manifest his presence; the Ark was a sign of Gods special presence, and thence 'tis said, that God did dwell between the Cherubims, *2 King.* 19. 15. and that *Israel enquired of the Lord; for the Ark of the Covenant of God was there in those days,* *Judg.* 20. 27. 28. and there God promised to be and meet his people, *Exod.* 29. 42, 43. *Exod.* 30. 6. yea, God is said therefore to dwell there, *1 King.* 19. 15.

In novo autem testamento altaria erigi ulla præceptum non est, quod si eriguntur, Judaismus revocatur, quum altaria jussu Dei, erecta, typi fuerunt Christi, &c. Polan. Syntag. l. 9. c. 36. p. 547.

Psal. 80. 1. And Bishop Babington in his comfortable Notes upon *Exod.* 27. speaking of the Altar, saith thus:

1. That it was a figure of Christ, as the Apostle expoundeth it, *Heb.* 13. 10.

2. That the Altars used in Popery are not warranted by this example, but that the Primitive Church used Communion-tables (as we now do) of

boards and wood, not Altars (as they do) of stone. But now to apply this, you can shew neither, 1. Command from God for your bowing to your Altars in time of the Gospel; for Ark, Mercy-seat, and Altars are abolished, *Joh.* 4. 20, 21, 22, 23, 24. And we have now no Altar but Christ, *Heb.* 13. 10. Nor 2. have you any promise of Christs presence with or at your Altars, when his Ordinance is not administered; and when his Ordinance is celebrated upon the holy Table, he is not there corporally, but only spiritually and sacramentally. And you have no promise of God at all to your bowing to your Altars; what you have from men, I know not. Nor 3. have any president or example of Christ, or of any of his Apostles, either instituting your Altars, or bowing to or towards them. Volateranus and Vernerius testifie, that Altars were first erected by the command of Sixtus, as Bishop Jewel informs us, but he doth not tell us which Sixtus, Bishop of Rome, it was. Sixtus the first lived, Anno 130. Sixtus the second lived A.D. 261. Sixtus the third lived A.D. 432. as Bishop Prideaux informs in his Introduction to History. Now it could be neither of the two first of these; for Origen who was born A.D. 289.

and could not be a writer till after the year 300, assures us, that the Christians had no altars then, as the same Bishop Jewel alledgeth him in his Reply to Harding, Art 3. D. 26. p. 145. *Objicit nobis quod*

Origen. contra Celsum, l. 4.

non habemus imagines aut aras aut Tempia. Celsus chargeth our religion with this, that we have neither Images, nor Altars, nor Churches. Likewise saith Arnobius, that lived somewhat after Origen; *Actusatio nos, &c.* Arnobius, Lib. 2.

Te accuse in that we have neither Temples, nor Images, nor Altars. And the same Bishop Jewel (if our * Book of Homilies were silent) doth also assure us, "That there were no Christian Churches built in the Apostles times; for the faithful, for fear of Tyrants, were

"fain to meet together in private houses, and in vacant places, in Woods and Forests, and Caves under the ground; and may we think that Altars were built before the Churches? and when they were built, he saith, they were not set in the upper end of the Quire, but in the midst of the Church among the people; Which he there proves out of Eusebius, Augustine, and others. "The Church being ended, and comely furnished with high Thrones for the honour of the Rulers, and with Stalls beneath set in order; and last of all, the Holy of Holies, I mean the Altar, being placed

"in the midst: These are Eusebius his words in English, so translated by Bishop Jewel. Mark, Eusebius saith not the Altar was set in the Quire, but in the midst of the Church amongst the people; this is Bishop Jewel's own observation, not mine, I pray observe it. And in pag. 146. he saith thus: "To leave fur-

"ther Allegations, we see by these few, that the Quire was then in the body of the Church, divided with Rails from the rest, whereof it was called *Cancelli*, a Chancel, and commonly of the Greeks, *Presbyterium*, because it was a place appointed for the Priests and Ministers. I pray read him fully and deliberately; it will serve to confute that vile Book of Dr. Pocklington's, called, *Altare Christianum*.

Thus you may see that there were no Christian Altars in the Apostles times, no nor in the first three hundred years; yea not till after four hundred years after Christs Ascension. I wonder what Church that was that A. B. Laud meant by the *Primitive Church* in the purest times, whose

* Homily against peril of Idolatry, part 3. p. 66. saith, There were no Churches in Tertullians time, a hundred and sixty years after Christ.

Bishop Babington in his Comfortable Notes upon Exod. 29. p. 279. saith, That Altars were set in the midst of the people, and not against a wall.

example he proposeth for our imitation; he cannot mean the *Christi-
an Primitive Church*; in this his alledged Bishop *Jewel* will be against
him as well as others; he must then mean the *Jewish Church*. But
if this was his *Primitive Church*, I know not how to make a good
Orthodox construction of these words, a little before in the same
Canon, *That the holy Table may be called an Altar by us, in that sense in
which the Primitive Church called that an Altar, and in no other.* But in
what sense did the *Jewish Church* call the Communion-table an Al-
tar? if by his *Primitive Church* he means the Church of *Rome*, four
hundred years after Christs Ascension into Heaven, his latter words
will be against his former, [in the purest times,] for sure they were
not the purest times; that Church calls it an Altar, or an high place
to offer Christ an unbloody sacrifice, propitiatory for the sins of his
people to the Father. This possibly might be his
Cyp. Anglic. In- meaning. For I find Dr. *Heylin* his Chaplain, and
trod. S. 24. p. 22. a member of that illegal Convocation, pleading,

*That the Sacrament is and may be called a commemora-
tive Sacrifice.* And Bishop *Sparrow*
Rationale, p. 280, 391. & calls it, *An unbloody sacrifice, a com-
p. 378, 379.* And *Giles Wid-* memorative Sacrifice of the death of
dows saith, *The Communion-* Christ. And so write many more of that
table is Christs Chair of Tribe. If by a Sacrifice be meant
State, where his Priests sa- Thanksgiving for Christs death, and the
crifice the Lords-Supper, to benefits thereof, then I say, the Font
reconcile us to God; in his and Reading-pew may be called Al-
knee-less Puritan. p. 34. 89. tars as well the Communion-table;
and the Pulpit may more properly be

called an Altar than the Table; for there Thanks, or the sacrifice of
Praise, is more frequently given or offered to God for Christs death,
and the benefits we receive thereby, than on the Communion-table,
and that therefore they should be so called, if not bowed to, by your
reasons.

But A. B. *Laud* is pleased to alledge Reverend Bishop *Jewel*,
as approving his bowing to Communion-tables
Jewel's Reply to set Altarwise at the East-end of the Quire or
Harding. Art. 3. Chancel, Bishop *Jewel* speaking against Ministers
p. 29, 151. praying before their people in an unknown
Tongue, to whom *Harding* saith, "That the
" people cannot indeed say Amen to the blessing or thanksgiving of
" the Priest, so well as if they understood the *Latin* Tongue perfectly,

" yet

“ yet they give assent unto it, &c. and this they declare by sundry
 “ outward tokens and gestures, as by standing up at the Gospel, and
 “ at the Preface to the Mass, and by bowing themselves down, and
 “ adoring at the Sacrament, by kneeling at other times, as when
 “ pardon and mercy is humbly asked; and by other like signs of
 “ Devotion in other parts of the Service, To which Bishop *Jewel*
 gives a short Answer, and shews, “ That 1 *Harding's* words contra-
 “ dict *St. Paul's*, 1 *Cor.* 14. 16, 17, 18. 2. He commends devotion
 “ and affection in people at the service of God. 3. He acknowledg-
 “ eth in the general (*not in those particulars that Harding speaks of.*)
 “ that kneeling, bowing, standing up, and other like, are com-
 “ mendable gestures and tokens of Devotion, so long as the people
 “ understand what they mean, and
 “ apply them unto * God, to whom * *That is rightly, and accord-*
 “ they be due; otherwise they may *ding to his words; the next*
 “ well make them hypocrites, but holy *words, to whom they be due,*
 “ and godly they cannot make them. *the Archbishop left out, as*
 There may be adoring at the Sacra- *being against bowing to his*
 ment when people confess their sins, *altars.*
 pray for pardon of them, and give
 thanks to God for mercies received; but here's not a word in *Harding's*
 answer, or in Bishop *Jewel's* reply of bowing to or towards the holy
 Table or Altar, especially upon your religious account of Christ's
 corporal or sacramental presence, *hoc est corpus meum.* And that Bishop
Jewel was not for bowing to or towards the holy Table or Altar, as
 you call it, especially upon your accounts, his works do evidently
 declare. For he was (as I have shewed) *against bowing to or adoring of*
the Sacrament of the Lords-Supper, which is the Ordinance of God;
 and therefore is more worthy than the Table whereon it stands;
 which is but an instrument or help to the orderly and decent celebra-
 tion of that Ordinance, as was shewed above.

And there ye may find him saying, *That religious* Bishop *Jewel's*
adoration belongs not to any creature, but only to God. Ser. upon 1 *Cor.*

And concerning Altars he proves out of *Origen* 11. 23. p. 59.
 and *Arnobius*, that there were none in the Apostles

times, nor in many years after, as was shewed before. And in the
 30th. Division of that third Article of his Reply to *Harding*, he de-
 clares himself *for the Apostles times as the best and truest standard for*
Doctrine and practice, in which times they had Communion-tables, and
not altars. And in his works you may find him stiff and zealous

* Bishop Jewel's Reply to Harding, art. 14. D. 1. pag. 367, 368, 369, &c. & D. 12. f. 380, 381, 382.

against * worshipping of Images, yea of worshipping God in, by, or through them yea, I find him in his works not forward to follow, much less to commend the degenerate Church of Rome's works,

which first set up Altars, which Church he saith out of St. Ambrose, is *caput superstitionis*, the head of superstition, and the great whore and mother of harlots and abominations of the earth. Of whom Nicholas Ibra in 2 Thes. 2. (quoted by him too) saith, *Ab Ecclesia Romana jam distat, quod recessit gratia*: It is long since the Grace of God departed

from the Church of Rome, from which Grace whosoever is departed, he is departed from Christ. Bishop Jewel's D. of Apol. p. 2. c. 5. The other arguments used for bowing to Altars, or worshipping of God towards them, by Doctor

Pocklington and A. B. Laud, drawn from the practice of Queen Elizabeth, King James, and the Knights of the Order of the Garter, are so weak, that they will deny them if I should return them upon themselves, as thus: Queen Elizabeth abetted and helped the Scotch Subjects in taking up arms against their Queen, and the Hollanders in taking up arms against their King; Ergo, 'tis lawful, and not rebellious so to do. For I presume if it had been unlawful and rebellious, Queen Elizabeth would not have abetted and

This argument of the A. B. is pitiful weak, and so is mine that is made in imitation of it, only to shew the invalidity of his for bowing to altars.

Dr. Heylin's Cypr. Anglicus, p. 49.

helped them therein; which is A. B. Laud's argument in his Star-Chamber Speech, p. 48. for bowing to Altars, yet he denies my parallel in one of his illegal and condemned Canons, made Anno 1640, after the Parliament was dissolved. Queen Elizabeth sequestered the Revenues of the Bishoprick of Oxford for eleven years together, and gave them to the Earl of Essex; from

which I infer, as the Archbishop doth, that 'twas lawful so to do. For I presume (as he doth) that if it had been sacrileg and unlawful, she would not have done it. Thus *ad hominem*. I might alledg many more authorities, and produce many more arguments against bowing to Altars, upon the account of divine excellency, or worshipping God in, through, by, or towards them; but I forbear. Only this I pray remember, that all *W^{ill}-worship* is forbidden in the second Commandment; but to worship God by, in, through or towards the holy

Altar

Art. III. *A Renunciation of several Popish Doctrines.* 31
 Altar or Communion-table purposely upon your accounts of divine excellency, is Will-worship; Ergo, 'tis unlawful; and 'tis Will-worship, because 'tis no where commanded in the New Testament, or in the Moral Law; for the Ceremonial Law is abrogated.

ART. III.

That mens persons are justified or accounted righteous before God for their own good works, that follow faith, either in part or in whole, and not for the merits of Jesus Christ alone.

Bell. T. 4. l 6. c. 1. de formali causa justificationis. Et c. 9. de operum justificatione. So Bishop Montague, Gag. p. 141, 142, 143.

THis I renounce, because 'tis contrary to the Doctrine of the Church of England, which faith thus in her Book of Homilies.

I. No man by his own acts, work, or deeds (seem they never so good) can be justified and made righteous before God; but every man is of necessity constrained to seek for another righteousness or justification to be received at Gods own hands; that is to say, the forgiveness of his sins; and this justification or righteousness which we so receive of Gods mercy, and Christs merits embraced by faith, is taken, accepted, and allowed by God for our perfect and full justification. We are justified freely by faith without the works of the Law.

Homily of Salvation of Mankind, pag. 13. there 'tis further said, "That on our part we are justified by faith in the merits of Christ, which is not ours, but by Gods working it in us. There 'tis said also, "That the justice of man is shut out of justification; and yet "that faith shutteth not out repentance, hope, love, fear of God, "to be joined with faith in every man that is justified, but it shutteth "them out from the office of justifying; so it shutteth not out good "works which are necessary to be done afterwards of duty to God; "but it excludeth them so, that we may not do them to this intent to "be made just by doing of them. Whosoever denieth this Doctrine, "[that faith alone justifieth] is not to be accounted a Christian man, "nor

"nor for a setting forth of Gods glory, but for an adversary

"Christ and his Gospel, and for a setting forth of mans vain glory

"Mans righteousness cannot make himself righteous by his own

* We are not justified by our own good works, either in part, or in whole.

"works, neither in part, nor in whole

"That we are justified only by faith

"Christ. So speak all the Fathers both

"Greek and Latin, Hilary, Basil, An

"brose. Hilary saith these words plain

ly, "Faith only justifieth. Canon 9th. upon Matthew. Ambrose

saith thus, "This is the ordinance of God, that they which believe

"in Christ should be saved without works, by faith only, freely re

"ceiving remission of their sins. Consider diligently these words

"[without works, by faith, only freely we receive remission of our

"sins.] *Ibi.* p. 14, 15, 16, 17. "The true meaning of this Doctrine

"we be freely justified by faith without works, or that we be justified

"by faith in Christ only, is not, that this is our own act to believe

"in Christ, or this faith in Christ doth justify us, and deserve

"our justification unto us, (for that were to count our selves to be

"justified by some act or virtue that is within our selves): but the

"true understanding and meaning thereof, is, that although we hear

"Gods word and believe it, although we have Faith, Hope, Charity

"Repentance, and fear of God within us, and do add never so many

"works thereunto, yet we must renounce the merit of all our former

"vertues of Faith, Hope, Charity, and all other vertues and good

"deeds, which we either have done, shall do, or can do, as things

"that be far too weak, insufficient and imperfect to deserve remission

"of our sins, and our justification; and therefore we must trust on

"ly in Gods mercy, and that Sacrifice which our high

* Priest, as

"Saviour Jesus Christ the Son of God

"once offered for us upon the Cross

"to obtain thereby Gods grace. *Ibid.* p. 17. "Faith as great a vertue as it is

"yet it putteth us from it self, and recom

"mitteth or appointeth us unto Christ

"for to have only by him remission of

"our sins, or justification; so that

"our faith doth as it were say to us

"it is not I that take away your sins

"BUT IT IS CHRIST ONLY, to him only I send you for the

"purpose

"purpose

"purpose

"purpose

"purpose

purpose, forsaking therein all your good vertues, words, thoughts and works, and only putting your trust in Christ, *Ibid.* pag. 18.

2. 'Tis not only contrary to her Homilies, but also to her Articles of Religion: Article 11th. *We are counted righteous before God only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own good works. That we are justified by faith alone, is a most wholesome Doctrine, as more largely is expressed in the Homily of Justification.* To which for further proof I refer you. And Article the twelfth 'tis said thus: *Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins.*

Now Mr Fowler or any of his party cannot put off the Doctrine of the Church of England, to which he hath subscribed, as he doth our learned mens arguments against the Papists, by saying as they do, that the Apostle meant, [when he said, *That we are not justified by works,*] works of the Ceremonial * Mr. Fowler's Law, but not the works of the Moral Law; or if Free Discourse, them, *Those only which are done by the strength of* p. 186.

nature, but not those which proceed from faith. For the Church of England excludes all our works, even those that proceed from Faith. And they intended in their Homilies and Articles of Religion to overthrow the false Doctrine of the Church of Rome, and to establish the Doctrine of Justification according to the Doctrine of the Gospel, in opposition to Popery: For it saith expressly, *That whosoever denieth this Doctrine, [that Faith alone justifieth] is not to be*

Dr. Field of the Church, 2d. part, p 361. We teach that he excludeth all these, that is, that St. Paul excluded from Justification all the works of Moses Law, Ceremonial and Moral.

accounted a CHRISTIAN MAN, nor for a setter forth of Gods glory, but for an ADVERSARY to Christ and his Gospel, and for a setter forth of mans vain glory. Homily for Salvation of Mankind, p. 16, 17. And again, *That were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm, that a man might by his own works take away, and purge his own sins, and so justify himself.* *Ibid.* pag. 17.

By which you may see, that to deny this Doctrine, *That we are justified by faith alone;* and to affirm, *that we are justified by our own good works,* is not a Christian, but a proud, presumptuous, unchristian Doctrine. And to affirm or insinuate that our persons are justified before God

God, partly by our faith, and partly by our own good works, is also clearly against the express Doctrine of the Church of England; for faith, that faith shuteith out good works, yea it self, as 'tis an act, habet or work, from our justification, and remitteith and directeth us to Christ's merits for our justification: as may be seen above.

3. 'Tis contrary also to Canonical Scripture. Gal. 2. 16, Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified. So Gal. 2. 21, For righteousness come by the Law, then Christ is dead.

* Notes in loc. vain. Dr. Featley gives this Note: Although there be many uses and benefits of Christ's death; besides our justification; yet the Apostles argument is very strong, that there would have been no necessity for a

Luther upon the place saith, That to seek to be justified by the works of the Law, is to reject the Grace of God, which he saith, is blasphemy, more horrible than can be expressed; it is to deny Christ, to spit in his face, to tread him under foot. We despise Grace when we observe the Law, that we may be justified through it. We constantly affirm, that either Christ died in vain, or else the Law justifieth not: but Christ died not it vain; Ergo, the Law justifieth not.

Salvation, that Christ should have died, and by his blood expiated our sins, men might have been justified by the works of the Law, either Ceremonial or Moral. Rom. 3. 28, Therefore we conclude, that a man is justified by faith without the deeds of the Law. And v. 31, Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith. That is, Jews called the Circumcision, and Gentiles called the Uncircumcision, are justified by one God, by and through Faith in Jesus Christ. Read further, Rom. 4. 5, 10, 11. but Rom. 3. 20. which I have almost forgotten, is very considerable as to this point, Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin.

Where observe, 1. That he speaks of a Justification of mens persons before God [in his sight] and not of faith, and before men, as Saint James, Chap. 2. 17, 18, 20, 21, 22, 24, 26. is to be understood.

2. He saith, That a man is not justified by the works of the Law, which is the knowledge of sin, which is the Moral Law; for by the

Moral

Moral Law all men are convinced of sin, and that there is sin in their best works, even in those that proceed from Faith. *Papists* and their followers amongst us, say, that mens persons are not justified in the sight of God by doing the works of the Ceremonial Law; but they say they are * justified * *Mr. Fowler's free Discourse*, p. 186. by the works of the *Moral Law*, which proceed from faith: which is directly contrary to the Doctrine delivered by St. Paul, which is, *That by the deeds of the Law there shall no flesh be justified in his sight.* For by the Law is the knowledg of sin: by the Moral, not by the Ceremonial Law is the knowledg of sin. And so the word *Law* is taken in *Rom. 2. 12, 13, 14, 15, 18, 21, 22, 25, 26.* as not only Protestants, but also *Papists* themselves expound the word. And that mens persons are not justified by their own good works of the Moral Law which spring from Faith, as *Papists* affirm they are, I prove thus,

Dr. Featley, Dr. Willet, Mr. Calvin, Pareus, and Cornelius a Lapide in Loc.

Mr. Fowler's free Discourse, pag. 187.

1. If any meer man since the Fall was ever justified by the works of the Moral Law, which proceeded from Faith, then certainly *Abraham* (the Father of the Faithful) was so justified; but *Abraham* was not so justified: therefore no meer mans person since the Fall was so justified. The sequel of the Major is evident,

1. Because *Abraham's* Personal works which proceeded from his Faith, were as good as any meer mans works: For by faith *Abraham* left his own Country, and went when he was called of God into a strange Country, which he should after receive in his posterity; and he went out not knowing whither he went, and there sojourned, *Heb. 11. 9.* And by faith *Abraham* when he was tried, offered up *Isaac*: and he that had received the promises, offered up his only begotten Son, of whom it was said, that in *Isaac* shall thy seed be called, *Hebr. 11. 17, 18.*

2. Because he being the Father of the Faithful, there is the same reason and way of all faithful mens Justification, that was of his, as the Apostle shews, *Rom. 4. 12, 13, 24, 25.* Now the Minor, viz. That *Abraham* was not justified before God by his own personal good works, which proceeded from his faith, I prove by the Apostles own arguments:

1. If *Abraham* was justified before God by his own personal good works, which proceeded from his Faith, then he had some matter to glory

glory or boast of before God; but *Abraham* had no matter to glory or boast of before God; therefore he was not justified before God by his own Personal good works which proceeded from his faith. Both the Promises are in *Rom. 4. 2.* for if *Abraham* were justified by works of his own, he had whereof to glory, there is the

Major; but not before God, there is the Minor.
Rom. 3. 27. That is, he had no matter to glory of before God

in the point of his Justification; he brought nothing of his own to justify his person before God; for God wrought his Faith and his works in him. True, he might have somewhat to glory or boast of before men, but not before God, for the reason alleged, and also because what he had was imperfect, and due.

2. To him that is justified before God by his works, there is a reward due of debt, not of grace; but to *Abraham* there was a reward due, not of debt, but of grace, therefore he was not justified before God by his works. The Major is in *Rom. 4. 4.* Now to him that worketh is the reward reckoned, not of grace, but of debt. The Minor is proved thus:

1. Because he was justified by faith, *Rom. 4. 3.* For what saith the Scripture? *Abraham* believed, and it was counted to him for righteousness. *Gen. 15. 6.*

2. Because he was not justified by his works, *Rom. 4. 5.* For to him that worketh not (that is, seeketh not righteousness or justification by his works) but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

3. *Abraham* believed and was justified before God, before he performed those eminent acts of faith mentioned *Rom. 4. 18.* as may be seen *Gen. 15. 6.* & *Rom. 4. 3.* *Dab. 2. 12. 3, 4, 7.* *Gen. 13. 16, 18.* *Gen. 14. 14, 18, 19.* and which is urged by *Papists*, and yielded by *Protestants*. But the Apostle, as *Moses* before him puts his justification upon that eminent act of faith, because then he manifested his faith, even when he was or had been under a great affliction, and not upon any eminent act of Faith.

* *Willet* in *Rom. 4. 3.* before or after this, that no man might impute his justification to his works; and then he did more firmly believe the promise than he did before; and then he had more sense and feeling of it than he had at the first making of it; then he did more sensibly and firmly rest upon God for the performance of his promise to him.

2. If mens persons are justified before God by their own personal good works, then they are so justified either by those good works they do before their faith, or by those that follow after their faith; but they are not justified before God by their own personal good works which they do before their Faith, nor by those which they do after their Faith, or after they believe in Christ: therefore they are not justified before God by their own personal works.

1. Their persons are not justified before God by their works which they do before they believe in Christ, because they are *not formally good, they are not pleasing unto God, for as much as they spring not from faith in Jesus Christ; neither do they make men meet to receive grace, (and so do not dispositively justify, as Papists hold) or, (as the School-Authors say) deserve grace of congruity; yea, rather for that they are not done as God hath commanded them to be done, we doubt not but that they have the nature of sin.* So saith the Church of England in her 13th. Article of Religion. *Works done before faith in Christ, though they may be materially good, yet they are not formally good, but are perfectly evil, yea are * sins; * Virtutes Ethnicorum for whatsoever is not of faith is sin, saith sunt splendida peccata. Rom. St. Paul and the Church of England, I. 17.*

Rom. 14. 23. Homily of good Works, T. 1. p. 30.

2. Their persons are not justified before God by those good works which they do after they believe in Christ, and which proceed from Faith in Christ; which I prove thus:

1. By the twelfth Article of Religion of the Church of England: *Albeit that good works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of Gods judgment.*

2. Because they are imperfectly good, and so stand in need of the perfect righteousness of Christ to cover their infirmities; as may be proved by our Homily for Good-Friday. T. 2. p. 177. *Our acts and deeds be full of imperfectness and infirmity, and therefore nothing worthy of themselves to stir God to any favour, much less to challenge that glory that is due to Christs acts and merits.*

3. Because they follow the justified, and are done after their justification; and this argument the Church of England teacheth out of Saint Augustine, in her Homily of good works, T. 2. p. 82. *Good*

* Bona opera non præcedunt justificandum, sed sequuntur justificatum. S. August. de fide & operibus, c. 4. ¶ 14. And this Doctrine John Lambert Martyr sealed with his blood. Fox Book of Martyrs, p. 1091.

† If an Heathen may cloath the naked, feed the hungry, and do such other like works, yet because he doth them not in faith, for the honour and love of God, they be but dead, vain and fruitless works to him. Hom. of Faith, p. 31. See there also p 30. all the life of them that lack true faith, is sin. Ibi. p. 31.

are excluded from the first Justification, (which only is properly Justification, their second is Sanctification properly.) Bellarmine himself, Lib. 4 c. 15. de Justificatione, confesseth that the Apostle Paul doth in the Epistle to the Romans, dispute of the first Justification; therefore he excludes all our works from the Justification of our persons before God.

4. It is contrary to the Confession of Faith of the Reformed Churches of Christ, as may clearly be seen in the Harmony of Confessions, Sect. 9. To give you a sight of some things they declare at large; the latter Confession of Helvetia, c. 15. saith thus: To justify, in the Apostles disputation touching Justification, doth signifie to remit sins, to absolve from the fault, and the punishment thereof; to receive into favour, to pronounce a man just: for the Apostle saith to the Romans, God is he that justifieth, who is he that can condemn? where to justify and condemn, are opposed; and in the Acts of the Apostles, Act. 13. the Apostle saith, Through Christ is preached unto you forgiveness of sins, and from all things (from which ye could not be justified by the Law of Moses) by him, every one that believeth is justified. For in the Law also, and in the Prophets we read, Deut. 25. 1. That if a controversie were risen amongst any, and they came to judgment,

* works go not before in him, which shall afterward be justified; but good works do follow after, when a man is justified.

4. Because it was confessed on all hands, that no mens persons were ever justified before God by doing of evil works; and therefore the Apostle had no need to prove that men were not justified by them; but the works of unbelievers are † evil works; for an evil tree cannot bring forth good fruit, Mat. 7. 17. And whatsoever is not of faith, is sin, Rom. 14. 23. And without faith it is impossible to please God, Heb. 11. 6. Therefore it follows that the Apostle Paul did intend to prove, that the good works of men which proceed from faith, do not justify mens persons in Gods sight.

5. And lastly, Papiists themselves distinguishing of a twofold Justification, first and second, confess that all works

the Judge shall judge them, that is, justify the righteous, and condemn the wicked. And in the fifth Chapter of Isaiah, wo to them that justify the wicked for rewards. Now it is most certain that we are all by nature sinners, and before the judgment-seat of God convicted of ungodliness, and guilty of death; but we are justified, that is, acquitted from sin and death by God the Judge, through the grace of Christ alone, and not by any respect or merit of ours. For what is more plain than that which Paul saith, All have sinned, and are destitute of the glory of God, and are justified freely by his grace, through the redemption which is in Christ Jesus; for Christ took upon himself, and bare the sins of the world, and did satisfy the justice of God: God therefore is merciful unto our sins for Christ alone, that suffered and rose again, and doth not impute them to us; but he imputeth the justice of Christ unto us for our own; so that now we are not only cleansed from sin, and purged, and holy, but also endued with the righteousness of Christ, yea and acquitted from sin, death and condemnation; finally we are righteous, and heirs of eternal life. To speak properly then, it is God alone that justifieth us, and that only for Christ, by not imputing to us our sins, but imputing Christs righteousness unto us. But because we do receive this justification, not by any works, but by faith in the mercy of God, and in Christ: therefore we teach and believe with the Apostle, that sinful man is justified only by faith in Christ, not by the Law, or by any works. For the Apostle saith, Rom. 3. We conclude that a man is justified by faith without the works of the Law. To which they add, Rom. 4. 2, 3. and Ephes. 2. 8, 9. and say further, Therefore because faith doth apprehend Christ our righteousness, and doth attribute all to the praise of God in Christ, in this respect justification is attributed to faith, chiefly because of Christ, whom it receiveth, and not because it is a work of ours; for it is the gift of God.

Now that we do receive Christ by faith the Lord sheweth at large, Joh. 6. where he putteth eating for believing, and believing for eating; for as by eating we receive meat, so by believing we are made partakers of Christ; therefore we do not part the benefit of justification, giving part to the grace of God or to Christ, and a part to our selves, our charity, works or merit; but we do attribute it wholly to the praise of God in Christ, and that through faith. And moreover, our charity and our works cannot please God, if they be done of such as are not just; wherefore we must first be just, before we can love or do any just works. We are made just (as we said) through faith in Christ, by the meer grace of God, who doth not impute unto us our sins, but imputeth unto us the righteousness of Christ, yea and our faith in Christ is imputed for righteousness unto us.

The

The Church of Basil saith thus: *We confess the remission of sin through faith in Christ crucified; and though this faith doth without inward mission exercise and shew forth it self in the works of charity, and by the means is tried; yet we do not attribute righteousness and satisfaction for our sins unto works, which are fruits of faith, but only to a true confidence and faith in the blood of the Lamb of God shed for us.*

There may be seen the Confessions of Faith of the Churches of Bohemia, France, Belgia or Holland, Ausburg, Saxony, Wirtemberg, Scotland; to which might be added the Confession of Faith of the Church of Ireland, agreed upon Ann. 1615. in Articles 34, 35, 36, 37. but they being almost the same *verbatim* with the Articles and Homilies of the Church of England, for brevities sake I forbear. But I pray take and consider the Confession of Faith of England and Scotland made by the late learned and orthodox Assembly of Divines, Chapter the eleventh, of Justification: *Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christs sake alone; not by imputing faith it self, the act of believing, or any other Evangelical obedience to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith, which faith they have not of themselves, it is the gift of God. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.*

Now let any indifferent, and judicious, and impartial man compare this with the ancient Doctrine of the Church of England, set down in her Books of Articles of Christian Religion and Homilies, and then judg whether it be not more consonant thereunto (and also to Sacred Canonical Scripture) than is,

* Practical Catechism, p.

1649. p. 31. p. 41. p. 33. p. 29.

† Parab. of Pilgrim, p. 511.

¶ *¶* * p. 32.

1. Dr. H. Hammond's *, who saith, That

sincere obedience, with faith, justifies mens persons before God. Or, 2. Dr. Sim.

Patrick's †, who saith, That new obedience must go before we can expect to be

justified by the grace of God. And thus *, Suffer not your faith to rest, no not on Christ, till it animate you to a free and cheerful obedience to all his commands. (Which destroys the faith of adherence, and founds Faith upon his own works, and not solely upon Christ, if he means

(as he must do) an actual animation to such an obedience as he speaks of.) Who saith also, *That good works are * necessary to justification.* (He must mean a priori and antecedent to justification, else he speaks not *ad rem*, but ousts the man of clouds of his own making; for all men, even those he pleads against, hold, that they necessarily follow it.) *And that faith justifies, as 'tis effectual, by love to our Saviour;* he must mean so, else he answers not his question, *How can this be, seeing we are justified by faith only?* very well, (saith he) for it is not an idle ineffectual faith which justifies, but that which works by love to our Saviour, and love is the keeping of his Commandments. Which implies that Faith justifies our persons before God, either as 'tis a work, or as 'tis working by love; and so he makes good works * concauses at least with Faith, of our justification before God; or, that faith doth justify our persons before God by good works; of which justification he would perhaps too have love the form, as Papists would have it to be. And this seems to be his meaning, and of his Pilgrims guide to Jerusalem, (or rather to Rome) because he saith, *It cannot be understood nor defined without works:* which implies, that good works are of the constitutive essence of Faith, *Par. Pilgrim. p. 139.* and that all definitions of justifying faith that separate obedience from faith, are but cheats and dangerous illusions. And thence he derides the words *recumbency, adhesion, rest, acquiescence, as lazie and slovenly expressions of Faith as justifying, though our * judicious, learned and orthodox Divines have commonly used them in defining Faith as justifying. Or, 3. Mr. Fowler's, who saith, That justifying faith is such a belief of the truth of the Gospel, as includes a sincere resolution of obedience unto all its precepts, or true holiness in the nature of it, and that it justifies as it doth so. Who saith also, † That this principle admitted, (viz.) that faith justifies only as it apprehendeth the merits and righteousness of Christ, gives advantage to Antinomianism.*

* *Friendly Debate, p. 13, 14.*

* *Mans righteousness cannot make himself righteous, either in part or in whole. Homily of Salvation of Mankind, p. 17.*

* *Ursin. Catechism. p. 177. q. 21. p. 134. Bp. Davenant Determin. 39. and of Justif. c. 32. p. 411. Bp. Downham of Justif. l. 6. c. 4. Dr. Ames Med. Theol. l. 1. c. 3 R. 4. Pareus in Act. 15. 6.*

† *Design of Christianity, c. 19. p. 221, 223.*

nisur.

* *Free Discourse, part I. p. 164.* In the 160 page of his *Free Discourse*, he saith, that faith justifieth as it worketh by love. And in p. 159. he saith, is justifieth as it implieth obedience.

Who saith, That *Justification* is mostly attributed to faith, because other graces are virtually therein contained, and that is the principle from whence they are derived. Whereas the truth is, it is only ascribed to faith, and that because it is the only grace that doth apprehend and apply the righteousness of Christ to the sinner, as the Church of England teacheth in her Homily of Salvation of Mankind, the third Part, pag. 19. Faith only is said to justify, because it doth directly send us to Christ for remission of sins; and that by faith given us of God we embrace the promise of Gods mercy, and of the remission of our sins (which thing NONE OTHER of our vertues or works properly doth); therefore the Scripture useth to say that faith without works doth justify. Who saith

* *Free Discourse, pag. 188.* also, That as * works signifie sincere obedience to Christs Gospel, neither I nor those Preacherr can account it any scandal to have it said of us, that we

hold JUSTIFICATION BY WORKS: he must mean it of Justification of mens persons before God, (else he beats the air, or cunningly equivocates) And indeed so he explains himself:

* Pag. 189. Nor need we so mince it, as to say that faith justifieth our persons, and good works our faith: for understanding works, I say, for a * working faith, our persons (if ever they be) must be justified by them: Which is directly and expressely contrary to the Doctrine of the Church of England in her Articles and Homilies before alledged.

Socinians define justifying Faith to be obedience, *fides justificans est obedientia*. Catech. Racov. c. 9. The old Photinian Hereticks called it a new creature. Wendelin. Ch. Theol. l. i. c. 25. p. 476. compare Dr. H's, Dr. P's, and Mr. F's Doctrines of Faith and Justification with Socinians and Photinians, &c.

† Just as the Semi-Pelagians do, as Alvarez shews de auxil. div. grat. disp. 2. pag. 19, 20.

Sure I am, that these mens Doctrine gives great advantage to Popery, and is directly contrary to the prime design of Christianity, which is to advance the glory of Gods free grace in giving us his only begotten Son Jesus Christ, who died for our sins, and rose again for our justification; and sets up Justification by our own righteousness, which is the same false and Antichristian Doctrine the Papists teach. How Dr. † Heylin divide

divides Justification between faith and good works, may be seen in his Introduction to his *Cyprianus Anglicus*, p. 28. Sect. 29. What false Doctrine concerning Justification, others of A.B. Lau's party have taught in his time, may be seen in those two Books collected to your hands, (viz.) *Laudensium Autocatacrisis*, and *Laudensium Apostasia*. One word to these men. What Divine, that understood himself, and did not intend to cheat men into a Popish, Pkoxinian, Socinian or Arminian belief of Justification by a mans own inherent righteousness, and consequently denying of Christs (by which alone our persons are justified before God) ever went about to put good works or new obedience into the definition of Faith, as it justifieth our persons before God? What, is it a cheat in Bishop Sanderson and all sound Logicians and Philosophers, to define a man to be *animal rationale*, because they make no mention of *visibilibus*, which necessarily flows from his principles, and is really inseparable from him? Did you never read nor hear of a *præsumptum* separation of a property from its proper subject; that is a consideration of the subject without considering the property? (if not, I shall not doubt but that you have studied Rhetorick more than Logick and Natural Philosophy, though you brag much of your rational Discourses and Religion too.) Now if the subject may be defined without its proper passion, pray, may not the cause be considered and defined too, without its effects?

Bishop Sanderson * teacheth us to define *habitus* by * Log. l. 3. c. 17. their end and object. And Philosophers tell us, that par. 5. p. 64.

Habitus distinguuntur per actus & actus per objecta;

Habitus must be distinguished by their acts, and acts by their objects. Now the proper act of faith as it justifies mens persons before God, is not to work by love, and resolve upon new obedience, as you insinuate; but to receive the proper object of Justification; which is not Gods commands formally considered, as you insinuate, but the righteousness of Jesus Christ, called the Lord our righteousness. And do not Philosophers give us two definitions of the soul, the one as 'tis a form of the body thus: *Anima est actus & forma corporis physici & organici vitæ habentis in potentia*, and the other as 'tis the efficient cause of its operations, thus, *Anima est principium quo vivimus seminus movemur & intelligimus primo*? what do they put a cheat upon the world, and illusions, because in the first they mention not its effects? so here, faith is in the Doctrine of Justification; considered by our and your orthodox Divines, as the form of Justification taken passively, whereby believers lay hold on Christ with all his merits, by the hand of faith, and apply them to themselves. Here, I say, they do not consider faith

Bishop Davenant, *de iustitia habituali*, c. 22. p. 312. as an efficient principle or cause of either inward graces, or outward good

* Homily of Salvation of Mankind, p. 16, 17. Faith (to use our * Homilies word) shutteth out repentance, from the business of Justification of sinners persons before God, as I shewed before out of St. Paul's and the Church of England's Doctrine. And they may reason thus: that which Faith excludeth from justification of sinners persons before God, cannot be put into the definition of Faith, formally considered as so justifying; but Faith formally considered as justifying sinners persons before God, excludeth works from justification of sinners persons before God. (For Faith and works are in this point opposed every where by S. Paul, as was manifested before out of the Doctrine of the Church of England, as well as St. Paul's) Therefore good works cannot be put into the definition of faith, as 'tis justifying of sinners persons before God. And 'tis observable by the way too, that Faith shutteth out repentance and fear of God, as well as love, from the office of justifying of sinners persons before God, as our Homily quoted in the Margent plainly declareth. And therefore it excludeth Mr. Fowler's sincere resolution of obedience to all the precepts of the Gospel, not only from the definition of Faith as justifying, but also from the office of justifying mens persons before God. In the point of justifying of mens persons before God, these * quarrelsome sortish men (as

* Mr. Fowler's sons before God, these * Free Discontenters you are pleased out of your abundant modesty to call A.B. Usher, Bishop Downham, Bishop Davenant, Mr. Perkins, Pemble, Dr. Ames, and many others of our own learned orthodox Divines, besides many more of foreign Countries) consider not Faith as 'tis the principle of good works, but according to its proper office as justifying, which is to rest, trust upon, to receive and apply; and so in that office it actually needs no good works or virtues to be

* Dr. Patrick calls this, I coupled with it, because it is but the soul's instrument to apprehend and apply the righteousness of Christ, that is freely offered in the Gospel to it self; so good a comparison as and which no other grace or work of man doth or can do, as was shewed before. * He that will be Christ's disciple, must by him in his Debate.

deny himself and his own righteousness, as Paul did, Phil. 3. 7. 8. 9. Christ will be a whole Saviour, or none at all: He that comes to Christ for justification with his own good works in his hand, doth in effect say, that he hath in truth some, but not much need of him and his righteousness; and thereby he incapacitates himself to lay hold upon and receive Christ and his merits: for inus existens prohibet extraneum, he must let go his own works, before he can apprehend and relye only upon Christs merits, as he must do, as was evidenced before out of the Doctrine of our Church of England, which saith,

** We must trust only in Gods mercy, and that sacrifice * Hom. of. Salv. which our high Priest and Saviour Jesus Christ, the Son of Man p. 17.*

of God, once offered for us upon the Cross, to obtain thereby Gods grace. For further and fuller confutation of this gross and most Antichristian error (not to say heresie, as Dr. Stater calls it) I refer you back to what I have alledged out of the Church of Englands Books of Homilies and Articles of Religion: upon the serious reading of which, and their Books, and comparing them together, all judicious and sound Christians will find, that there is great cause for all men to take heed of their Books, as of rheats and dangerous illusions (to use Dr. Patrick's words) by which they have defamed the sincere and sound professors and assertors of the true and pure Protestant Religion, (which to do, their learned Dr. H. More in his Mystery

of Iniquity, saith, is one part of Antichristianism) and cunningly under the pretence of confuting the errors, and reproving the follies and infirmities of Nonconforming Protestants to those errors and impositions, and modes of worship and government which they profess they like very well, have printed (what they have preached I cannot tell) not to say Arminian, Socinian, but Popish Errors, contrary to the express word of God, and the sound and clear Doctrine of the Church of England; (to which 'tis believed) they have subscribed, if not declared their assent and consent); yea, even that antiscientific error (or rather here-

** Lib. 2. c. 13. p. 108. This (saith he) must needs be very antichristian and unchristian to misrepresent mens actions and opinions in publick speeches or writings, or invent notorious lyes or fictions in the disparagement of mens persons and Doctrines, and suborn men to write them, and divulge them to the world for truths; which is to do as was the custome of those who were under the Dragon, that old Serpent, and false accuser of the ancient Primitive Christians, &c.*

the) of Justification of sinners persons before God by their own inherent righteousness, or good works; and thereby slighted our free Justification by the imputed righteousness of Jesus Christ apprehended and applied alone by true Faith in Jesus Christ; which is in effect denying the Gospel of Jesus Christ, as their Dr. More shews in his *Mystery of Iniquity*, and is obvious to every man that fully understands what the Gospel of Jesus Christ is, and that is not resolved virtually to deny Christ to be come in the flesh, and to profess himself to be fallen from grace, as the Apostle speaks, 1 Job: 4. 1, 2, 3. Gal. 5. 4. From all which I shall not pe-

remptorily conclude any thing, but

Friendly Debate, pag. 2, 3.

* *Hom. of Salvat of Man-*
kind, p. 16, 17. before quo-
ted and alledged.

only ask this question, as Dr. Patrick doth, Can he be a good subject, a good * Christian, and a Minister of Christ, that doth so?

To conclude, 'tis true, that good works do either actually or habitually accompany a true justifying Faith, or do follow a justified person; but they have no hand or efficiency at all in the justification of a sinners person before God, as the Doctrine of the Church of England plainly shews. We are justified by Faith with works *associative*, but not by Faith and works *copulative*: that is, we are justified by that Faith that is accompanied with works, but not by the works that do accompany it, as concauses with it thereof; but by faith alone, because that only (and no other vertue, grace or work doth or can do it) apprehends and applies that which doth justify our persons before God, viz. Christs righteousness.

ART. IV.

That Faith that doth justifie sinners persons before God, is a bare and naked assent to the truth of Gods word; and that so, and as an act, habit or work in us, it justifies.

THIS I renounce, 1. Because 'tis contrary to the Doctrine of the Church of England in her Homily of the Salvation of Mankind, p. 17. which saith thus, *The true meaning of this Doctrine, We be freely justified by faith without works; is not, that this our own act to believe in Christ, or that this faith in Christ which is within us, doth justifie us. For that were to count our selves to be justified by some act or vertue that is within our selves; but the true meaning thereof is, that although we hear Gods word, and believe it; although we have faith, we must renounce the merit of our said vertues, &c.* And in the Homily of Christs Death and Passion, T. 2. part 2. p. 187. thus: *The only mean or instrument of Salvation required of our part, is faith; that is, a sure trust and confidence in the mercies of God, &c.* ut supra: where 'tis clear, that the faith that doth justifie us, is not a bare notitia or knowledg of, and assensus, assent unto the truth of Gods word, but also (as our sound Divines do hold and maintain) *Bishop Davenant, fiducia, a sure trust and confidence in Gods mercy. Determ. 37.* &c. So also in Homily of Salvation of Mankind,

p. 20. "A true and right Christian is not only to believe the holy
"Scriptures and all the Articles of our Christian Faith, (that is, to
"assent to them) but also to have a sure trust and confidence in Gods
"merciful promises, to be saved from everlasting damnation by
"Christ, whereof doth follow a loving heart to obey his Com-
"mandments. And this true Christian faith, neither Devil hath,
"nor yet any man, which in the outward profession of his mouth,
"and in his outward receiving of the Sacraments, in coming to the
"Church, and in all other outward appearances, seemeth to be a
"Christian man, and yet in his living and deeds sheweth the con-
"trary.

"And

And also p. 32. "There is a twofold faith: 1. Dead, which bringeth forth no good fruits, but is idle and unfruitful, and is the faith of Devils, and of wicked men, who confess God with their mouths, but deny him in their deeds. He believeth the Scriptures to be true, but trusteth not in God for the performance of the Promises therein. He believeth not in God, and trusteth not in his mercy and grace.

2. "A lively Faith is not idle or unfruitful, but worketh by charity. And this is not the common belief of the Articles of our Faith, but 'tis also a true trust and confidence of the mercy of God through our Lord Jesus Christ. Nothing so much commendeth men to God, as this assured Faith and trust in him.

By which we may see, 1. That Faith justifieth not, as it barely assenteth to the word of God; which may be proved thus: That is no act of Faith as 'tis justifying, which Devils and wicked men may have; but assent to the word of God. Devils and wicked men may have; therefore a bare assent to the word, is no act of Faith as justifying. The Major is undeniable; the Minor is not only affirmed by our Church in the said Homily, but may be proved by *Jam. 2. 19. Thou believest that there is one God, thou dost well; the Devils also believe and tremble.* And that wicked men may have such faith, may be seen in *Jam. 2. 14. Wicked men may assent to the History of the Scriptures, yea to this, That Jesus Christ is the Son of God, and Saviour of the World, as those did we read of in Joh. 2. 23, 24. Many believed in his name, when they saw the Miracles which he did; But yet these did not put their trust and confidence in Jesus for Salvation; they believed that he was the Christ that was promised, but they received him not to be their Saviour; For Jesus did not commit himself unto them, because he knew all men. He knew they did not believe in him with their hearts. And Joh. 12. 42. Among the chief rulers, many believed in him, (but they were hypocrites), for because of the Pharisees they did not confess him, lest they should be put out of the Synagogue, for they loved the praise of men more than the praise of God. And such a believer was Simon Magus, *Act. 8. 13. He believed and was baptized, and continued with Philip, and wondered, beholding the Miracles and signs which were done, and yet his heart was not right in the sight of God, he was in the gall of bitterness, and band of iniquity; which he discovered when he would have bought the power of giving the Holy Ghost with money, as may be seen in Act. 8. 19, 20, 21, 22, 23. If this assent would justify, it would justify them,**

2. Faith justifies not as 'tis an act, habit or work; for faith putteth us from it self, and remitteth us to Christ for justification; and saith it is not I that justify you, but Christ only; it is not I that take away your sins, it is Christ only; and to him only I send you for that purpose, forsaking therein all your good vertues, thoughts, and works, and only putting your trust in Christ. Hom. of Salvation of Mankind, p. 48. and before that, it saith, No man by his own acts, works and deeds, seem they never so good, can be justified and made righteous before God, ibi. p. 13. Now the act of a mans own Faith, is a mans own act, and therefore it cannot justify him before God.

2. Because 'tis contrary to the Doctrine of our learned and orthodox Divines. 1. Read what Bishop Prideaux saith, Neque tamen merito fidei justificamur, sed medio, non *diā tāv nīciv*, sed *diā tāv nīciv*, non propter fidem sed per fidem, non *justi facti sumus*, sed *declaramur*, apprehendente scilicet fide, non *made tantum cognitione*, & *assensu*, sed *fiducia*, *inmitente saluatoris merito*, quod *divina justitiae satisfaciāt*. We are not justified by the merit or worthiness of Faith, but by means of Faith; not for Faith, but by Faith; we are not made, but declared just, by Faith apprehending, not by a naked knowledg and assent only, but by a trust resting upon the merits of our Saviour, which satisfies Gods justice.

2. Archbishop Usher to this question, *How is this great benefit of Justification applied to us, and apprehended by us?* excellently and truly answereth and expressely against Dr. Patrick's and thus: This is done on our part by faith alone, and that not considered as a virtue inherent in us, working by love, but only as an instrument or hand of the soul stretched forth to lay hold on the Lord our righteousness, Rom. 5. 1. Rom. 10. 10. Jer. 22. 6. So that faith justifies only relatively in respect of the object, to which it fastneth on, to wit, the righteousness of Christ, by which we are justified;

* Mark this is directly, and distinctly, and expressely against Dr. Patrick's and Mr. Fowler's false Doctrine mentioned before. John Bradford, that pious and learned Martyr, saith, That Faith as it justifieth, is to be understood thus; not that the action it self of believing, as it is a quality in man, doth deserve it, but because it taketh that dignity of the object. For in the act of justifying faith as it is an action in man, is not to be considered alone, but must go ever with the object, and taketh its virtue thereof. See his Acts and Monuments in one Volume, p. 1577.

faith

faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the almes. Sum of Christian Religion pag. 126.

3. Bishop Downham in his learned Treatise of Justification, (where may be seen Mr. Fowler's Arguments and Doctrine taken out of Bellarmine, fully and punctually answered; too long to be here inserted) *Lib. 6. c. 7. Sec. 3.* in answer to this question, "Whether Faith doth justify formally, as being a part of inherent righteousness; or instrumentally only as the hand to receive Christ who is our righteousness? He saith thus: "The Roman Catholics hold the former, the true Catholics the latter. But the former I have sufficiently disproved before, and proved the latter for if we be not justified by any grace or righteousness inherent in our selves, or performed by our selves, which I have before (*Lib. 4.*) by undeniable arguments demonstrated: then it follows necessarily, that we are not justified by Faith, as it is a gift or grace, an act, or habit, or quality inherent in us. And if we be justified by the righteousness of Christ only, which being out of us in him, is imputed to those who receive it by Faith, which * *Lib. 4. & 5.* "also * before I invincibly proved: then also it followeth by necessary consequence, that we are justified by Faith only, as it is the instrument or hand of the soul to apprehend or receive Christ, who is our righteousness; wherefore, where Faith is said to justify, it must of necessity be understood relatively, and in respect of the object: to which purpose, both justification and all other benefits which we receive by Christ, are attributed to Faith, as I have shewed * before. Not that Faith worketh these things, but because by it we receive Christ, and with him all his merits and benefits.

And for the same cause the Faith of all the faithful, though unequal in degrees, in some greater, in some less, is *ἰσότης*, alike precious in the righteousness of God, and our Saviour Jesus Christ. *2 Pet. 1. 1.* which is an evidence, That faith doth not justify in respect of its dignity or worthiness, but in respect of the object which it doth receive: which being the most perfect righteousness of Christ, unto which nothing can be added, is one and the same to all that receive it. Of this see more *Lib. 1. c. 3. Sec. 10.*

4. Bishop Reynolds upon *Psal. 110. 4. p. 443.* saith thus: So there must be an unity, or else there can be no imputation

ration; and therefore it is that we are said to be justified by faith, and that faith is imputed for righteousness, Rom. 4. 5. not the *τὸ credere*, the act of believing, as if that were in se accounted righteousness, as it is a work proceeding from us by grace; but because it is *vinculum & instrumentum unionis*, the bond of union between us and Christ, and by that means makes way to the imputation of Christs righteousness unto us. And the same reverend, learned, and orthodox Bishop in his most excellent Treatise of the Life of Christ, p. 476. saith, That preciousness of faith is seen chiefly in two respects: 1. In regard of the Objects: and 2. In regard of the Offices of it. And p. 478. he saith, That the Offices which are peculiar to faith, are principally these three: 1. To unite to Christ, and give possession of him. 2. The second office wherein consisteth * P. 480. the excellency of faith, is the consequent of the former, namely to justify a man; for there is no man righteous in the sight of God any further than he is taken into the * unity of Christ, and into the fellowship of his merits. God is alone well pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in Gods presence. This was the reason why Christ would have none of his bones broken, or taken off from the Communion of his natural body, Joh. 19. 36. to note the indissoluble union which was to be between him and his mystical members. So that now as in a natural body the member is certainly fast to the whole so long as the bones are firm and sound; so in the mystical, where the body is there must every member be too, because the bones must not be broken asunder. If then Christ go to heaven, if he stand unblameable before Gods justice, we all shall in him appear so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The Apostle gives two excellent reasons why our Justification should be of faith rather than of any other grace; the first on Gods part, that it might be of grace. The second on the part of the promise, that the promise might be sure to all the seed, Rom. 4. 16. First, Justification that is by faith,

* I have inserted this, not only because it makes way for what I have chiefly to alledge, but also that those Antichristian, Popish, Arminian, Socinian men, who call themselves Protestants, and the dutiful Sons of the Church of England, that do not only deny, but deride and scoff at union and communion with Christ, which is indeed the ground of all our happiness here and hereafter, may take notice of what a learned Bishop of their party in two several Treatises saith and proveth.

is of meer grace and favour, no way of work or merit; for the act whereby faith justifies, is an act of humility, and self-dereliction, a holy despair of any thing in our selves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency; so that as Mary said of her self, so we may say of faith, the Lord hath respect unto the lowliness of his grace, which is so far from looking inward for matter of Justification, that it self, as it is a work of the heart, *Tu credere, doth not justifie, but only as it is*

*an apprehension or * taking hold of Christ.*
 * This Mr. Fowler saith is For as the hand in the very receiving of a false, in his *Free Discourse,* thing must needs first make it self empty (if it be full before, it must let all go ere it take hold of any other thing) ; so faith being a receiving of Christ, Joh. 1. 12. must needs suppose an emptiness in the soul before.

Faith hath two properties (as a hand) to work and to receive; when faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions, and the like, these are the works of faith; when faith accepts of righteousness in Christ, and receives him as the gift of his Fathers love, when it embraceth the promises afar off, Heb. 11. 13. and lays hold on eternal life, 1 Tim. 6. 12. this is the receiving act of faith.

Now faith justifies not by working * (lest the effect should not be wholly of grace, but partly of grace, and partly of works, Ephes. 2. 8, 9.) but by bare receiving and accepting, or yielding consent to that righteousness, which in regard of working was the righteousness of Christ, Rom. 4. 18. and in regard of disposing, imputing, appropriating unto us, was the righteousness of God, Rom. 3. 21. 1 Cor. 1. 30. Phil. 3. 9. Pag. 480, 481, 482. 3. The third Office of faith, is to give us, with Christ, all things.

5. I might alledg the Testimony of Luther, Calvin, Beza, Peter Martyr, Zanchy, Musculus, Pareus, Polanus, Tillemus, Ursinus, Wendelinus, Wollebius, Festus Hominius, Amesius, Junius, Mactobius, Sharpus, Piscator, Threkeating, and many more of our own Writers; but those you usually answer by slighting, saying, they were particular men, and Presbyterians, or Nonconformists; therefore I forbear: but I have quoted your own approved Authors. Take therefore the Confession of Protestant Churches in this matter.

1. The Confession of Belgia, who, Article 22 say thus: Yet to speak properly we do not mean that faith by it self, or of it self, doth justifie

See us, which is but only an instrument whereby we apprehend Christ, which is our justice. Christ therefore himself is our righteousness, which imputeth all his merits unto us; faith is but the instrument whereby we are coupled unto him by a participation and communion of all his benefits.

2. See also the Confession of *Ausburg*, who say thus: when therefore we do say that we are justified by faith, we do not mean that we are just for the worthiness of that virtue; but this is our meaning, that we do obtain remission of sins, and imputation of righteousness by mercy shewed us for Christs sake. But now this mercy cannot be received but by faith, and faith doth not signifie here only a knowledge of the History, but it signifieth a belief of the promise of mercy which is granted us through our Mediator Jesus Christ. And seeing that faith is in this sort understood of a * confidence and * Not of a strong fancying, trust of mercy, *St. Paul* and *St. James* do as *Mr. Fowler* saith they not disagree; for whereas *James* saith, do. *Free Discourse*, p. 127, the Devils believe and tremble, he speaketh of an Historical faith; now this faith p. 130: doth not justifie, for the wicked and the Devils are cunning in the History. But *Paul* when he saith, faith is reckoned for righteousness, he speaketh of a trust and confidence of mercy promised for Christs sake, whom we must receive by faith. And so it goes on, *Harmony of Confessions*, *Self*, the ninth.

3. And the Synod of *Dort* in the second Chapter, and fourth Error rejected; the Synod having delivered the Orthodox Doctrine, rejecteth the Errors of them, who teach that the New Covenant of Grace which God the Father by the Mediation of Christs death made with men, doth not consist herein, viz. That we are justified before God, and saved by faith, in so much as it apprehends the merits of Christ; but herein, viz. That God, the exaltion of perfect legal obedience being abrogated, reputes faith it self, and the imperfect obedience of faith, for perfect obedience of the Law, and graciously thinks it worthy of the reward of eternal life. For these contradict the Scripture, *Rom. 3. 24, 25.* All are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood. And with wicked Socinians, they bring in an uncouth and strange justification of man before God, contrary to the consent of the whole Church. Arminians, Socinians and Papists, agree in this Anti-christian Doctrine.

4. The Confession of Faith of the

Church of Ireland, made, as Dr. Heylin saith, by A. B. Usher, and assented and consented to by the whole Clergy there, and allowed and confirmed by the Parliament there, and by King James here, Anno 1615: When we say that we are justified by faith only, we do not mean that the said justifying faith is alone in man without true repentance, hope, charity, and the fear of God, (for such a faith is dead and cannot justify.) Neither do we mean, that this our act to believe in Christ, or this our faith in Christ, which is within us, doth of it self justify us, or deserve our Justification unto us, for that were to account our selves to be justified by the vertue or dignity of something that is within our selves: but the true understanding and meaning thereof is, that although we hear Gods word, and believe it; although we have Faith, Hope, Charity, Repentance, and the fear of God within us, and add never so many good works thereunto; yet we must renounce the merit of all our said vertues of Faith, Hope, Charity, and all other vertues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and imperfect and unsufficient to deserve remission of our sins, and our justification; and therefore we must trust only in Gods mercy, and the merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. Nevertheless, because Faith directly sends us to Christ for our Justification; and that by faith given us of God, we embrace the promise of Gods mercy, and the remission of our sins, (which thing none other of our vertues or works properly doth) therefore the Scripture useth to say, that faith without works, (and the ancient Fathers of the Church to the same purpose) that only faith doth justify us, By justifying faith we understand not only the common belief of the Articles of Christian Religion, and a perswasion of the truth of Gods word in general; but also a particular application of the gracious promises of the Gospel, to the comfort of our own souls; whereby we lay hold on Christ with all his benefits, having an earnest trust and confidence in God, that he will be merciful to us for his only Sons sake. Articles 36. 37.

This is almost the same that I have before alledged out of our Books of Homilies.

6. I shewed before the Confession of Faith of the Church of Scotland, to be seen in the Confession of Faith made by the late learned and Orthodox Assembly of Divines, That God doth freely justify those whom he hath effectually called, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for

Christ

Christ's sake alone; not by imputing faith it self, the act of believing, or any other Evangelical obedience to them, as their righteousness, C. II.

And in their larger Catechism, p. 95. (which would be very useful and profitable, not only for all young Students, but also for our proud conceited Photinian Divines to study) they shew how Faith doth justify: Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith or any act thereof were imputed to him for his justification; but only as it is an instrument, by which he receives and applies Christ and his righteousness. Gal. 3. 11. Rom. 3. 28. Rom. 4. 5. with Rom. 10. 10. Joh. 1. 12. Phil. 3. 9.

Gal. 2. 16.

I conclude this particular with what Cicero said *Oratio. 19.*
to Cataline:

Nihil horum ora vultusque movere?

ART. V.

That the persons of true Believers in Christ are not justified before God by the righteousness of our Lord and Saviour Jesus Christ imputed to them on Gods part, and apprehended and applied by faith alone on their part.

THIS I renounce, 1. Because 'tis contrary to the Doctrine of the Church of England.

1. In her 11th. Article of Religion, "We are accounted righteous before God only for the merits of
"our Lord and Saviour Jesus Christ *
"by faith, and not for our own good
"works: That we are justified by
"faith only, is a most wholesome
"Doctrine. As more largely is expressed

* *That is applied by faith, as the Thirtyfourth Article of the Church of Ireland explains it.*

in the Homily of Justification. 2. In her Homilies, as Homily for Salvation of Mankind, p. 13, 14, 15, 16. "No man by his own
"acts, works or deeds (seem they never so good) can be justified
"and made righteous before God, but every man is of necessity con-

"strained

"strained to seek for another righteousness or justification to be received at Gods own hands, that is to say forgiveness of his

"And this justification or righteousness, which we so receive of Gods mercy * and Christs

* *Vide* 34. Article of the "rits embraced by Faith, is taken, accepted and

Church of Ire- "allowed by God for our perfect and full justification. On our part we are justified by Faith

land. "the merits of Christ, which is not ours, but by Gods working in us. We are justified freely by Faith, without

"the works of the Law, *Ambrose* saith, That is the Ordinance of God

"that they which believe in Christ should be saved without works

"by faith only, freely receiving remission of their sins. And p. 18,

"Faith putteth us from it self, and remitteth or appointeth us unto

"Christ for to have only by him remission of our sins, or justification

"So that our Faith doth as it were say to us, It is not I that take

"way your sins, but it is Christ only, and to him only I send you

"that purpose, forsaking therein all your good vertues, works

"thoughts, and works, and only putting your trust in Christ: be

"cause Faith doth directly send us to Christ for remission of our sins

"and that by Faith given us of God we embrace the promise of Gods

"mercy, and of the remission of our sins, (which thing none other

"of our vertues or works properly doth) therefore the Scripture

"useth to say, That Faith without works doth justify; Faith on

"justifieth us, is all one with St. Paul, Faith without works justifieth

"us.

And in her Homily of Christs Death and Passion, T. 2. p. 186, 187

"The only mean or instrument of Salvation required of our part, is

"Faith, that is, a sure trust and confidence in the mercies of God, where

* *This Mr. Fowler calls a* "by we perswade * our selves that God

strong fancying, and thereby "both hath and will forgive our sins

labours to scoff us out of our "that he hath accepted us again into

Religion and Faith, p. 127, "his favour, and that he hath released

130. of his Free Dis- "us from the bonds of damnation, and

course. "received us into the number of his

"Elect-people, not for our deserts, but only and solely for the me

"rits of Christs Death and Passion, who became man for our sakes,

"and humbled himself to sustain the reproach of the Cross, that we

"thereby might be saved, and made inheritors of the Kingdom of Hea

"ven; and Faith shall be imputed to us for righteousness, as well as it

was to *Abraham, Isaac and Jacob.* And *Ibid.* p. 188. 'tis said thus : Faith is the only instrument of Salvation now left unto us.

By which 'tis clear, that it justifieth, not as an *act, habit or work*, but only as an *instrument* apprehending and applying the righteousness of Christ. Observe, that the word *faith* in this Proposition [*we are justified by faith*] is to be understood *relatively* with relation to, or *co-ordination of its object*, and is sense equivalent to this, *we are justified by Christs merits or righteousness apprehended and applied by faith.* Here is a Metonymie, where the effect of the principal cause, Christ, is attributed to the instrumental cause, Faith ; as the *Plow* is said to *enrich* the husbandman, and *eating* is said to *nourish*, that is *instrumentally* ; it's the corn that enricheth, and the meat that is eaten, nourisheth ; the Plow and eating are but the instruments. So 'tis said, *we are saved by hope*, that is by Christ, in whom we do hope ; so here 'tis said, *that faith justifieth*, that is Christs righteousness received and applied by Faith to the Believer, justifieth him in Gods sight.

2. Because 'tis contrary to the judgment and declared Doctrine of all those learned and Orthodox Divines, and * Confessions I named before, as may be seen before. Yea, and 'tis contrary to the Doctrine of the Reformed Churches, as Mr. *Pemle* very fully and learnedly manifesteth against *Papists, and Arminians, and Socinians* ; in his *Treatise of Justification, Sec. 2. c. 1.* p. 159. where he sheweth, that the sentence of the Reformed Churches concerning the manner how Faith justifieth, consisteth in two Branches.

1. *That a sinner is justified by faith, not properly as it is a quality or action, which by its own dignity and merits deserves as Gods hands remission of sins, or is by Gods favourable acceptance taken for the whole and perfect righteousness of the law, which is otherwise required of a sinner ; but only in relation unto the object of it, the righteousness of Christ, which is embraced, and rested upon.*

* *Vide*, Latter Confession of *Helvetia, p. 39.* King *James* in his pious Meditations upon certain Verses of *Revel. 20.* faith, the Pope is Antichrist, and Popery the loosing of Satan, which he proves by several marks, among the rest this is one, *Blasphemeth he not, in denying us to be saved by the imputation of Christ his righteousness ?* p. 78. And K. *James* also faith, That Christs sealed ones have washed their garments, & made themselves white in the blood of the Lamb, for they by virtue of his death are made righteous by imputation, whose blood is the only full purgation of us from our sins. In his Par. on *Rev. c. 7. p. 22.*

2. *That*

2. That a sinner is justified by faith in opposition unto the righteousness of works in the fulfilling of the Law, whereby no man now can be justified.

Where interpreting this Proposition, [a man is justified by faith] faith, we must understand all things relatively thus: a sinner is justified the sight of God from all sin and punishment by faith, that is, by the obedience of Jesus Christ believed on, and embraced by a true faith. And this interpretation of that Proposition the Reformed Churches do admit, and on the other, rejecting as erroneous and contrary to the Scriptures such glosses as ascribe any thing to the

* As Dr. Heylin, Dr. Hammond, Dr. Patrick, and Mr. Fowler do, as I have declared before.

dignity of faith, or make any combination between faith and works in the point of our justification. Amongst which there are the erroneous assertions touching mans justification by faith, which they reject.

1. That faith justifieth us [per modum causæ efficientis, & meritorie] as a proper efficient and meritorious cause, which by its own worth and dignity deserves to obtain Justification, remission of sins, and the grace of well doing; this is properly Popish, which he refutes. *Ibi.* p. 160, 161, 163. Cap. 1.

2. That we are justified by faith, sensu proprio, that is, the act of believing, in that *Tu credere* is imputed for righteousness, being accepted of God, and accounted unto us for that whole righteousness of the Law, which we were bound to perform; so that our very faith is that righteousness, which we are justified in the sight of God: *Non quidem merito suo, propter gratuitam acceptationem Dei.* This is the error of the Arminians (with whom the Papists agree) which they received from Faustus Socinus, that unhappy Heretick, in his blasphemous Book *de Christo Salvatore*; and Michael Servetus in his second Book *de Lege & Evangelio*. Which Errors are confuted by Calvin in his *Opuscula*, and *ibid.* by M. Pemble, Sec. 2. c. 2. p. 164, &c.

3. A sinner is not justified by faith alone, but also by other virtues and graces, as Hope, love, repentance, fear of God, &c. and this is the opinion of the Papists, (which whether it be not the Doctrine, the scope, and main drift of our Latitudinarian Divines in their Books, let the impartial and judicious Reader truly judge) which he confutes, *Sec. 2. c. 3. p. 167, &c.* and which is most opposed and confuted by the sound Doctrine of the Church of England, as may be easily seen in what I have before alledged out of it.

Now that true Believers in Christ are justified, that is, declared and accounted righteous before God, acquitted from their debt, the Cur

of the Law, which by their sins they have deserved at Gods hands, by and for the merits of Christs
 * passive and active obedience to the will of God his Father, which is called Christs righteousness imputed to them; I prove thus, by arguments taken clearly from the Doctrine of the Church of England, and Gods word.

* Christs righteousness is not only his inherent holiness, as Mr. Fowler falsely suggests in his Free Discourse, pag. 128.

1. They that believe in Christ, that is, that their persons are justified before God, are justified either by their own habitual or actual inherent righteousness, or by the righteousness of Christ imputed to them; but they are not justified before God by their own habitual or actual inherent righteousness; therefore they are justified by the righteousness of Christ imputed to them. The sequel of the Major is undeniable, because there is no other thing by or for which they are justified; that is, absolved from the curse of the Law, and declared not guilty, but accounted innocent and righteous. The Minor I have proved already by the Doctrine of the Church of England, the sentence and confession of the Reformed Churches abroad, and our own learned Divines at home, and by the authority of Canonical Scripture. The sum of which is this:

1. Because we are freely justified by Faith, (not as an act, habit or work, but) as an instrument apprehending and applying the righteousness of Christ, and not by the deeds of the Law, Rom. 3. 20, 24, 28. Gal. 2. 16.

2. Because all our inherent righteousness is imperfect, and accompanied with many sins, and therefore cannot stand before the judgment-seat of God, much less merit or procure our Justification at Gods hands. To which I add this further, Though God hath ordained us to walk in good works, yet the meaning is not by these words to induce us to have any assurance, or to put any confidence in our works, as by the merit and deserving of them to purchase to our selves or others remission of sins, and so consequently everlasting life, for that were blasphemy against Gods mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ. For it is the free grace and mercy of God by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom. T. 2. Hom. of good works, part 1. pag. 81.

And 'tis observable, that the Church of England makes Justification

tion to be forgiveness of sins. Homily for Salvation, p. 13. And Bellarmine himself, *Lib. 1. de Pœnit.* saith, *Remissio peccatorum quid est nisi justificatio?*

2. True Believers in Christ are justified the same way, and by the same means that Abraham was; but Abraham's person was justified before God, not by his own good works, but by the righteousness of Christ imputed to him. *Ergo*, true Believers in Christ are justified by the righteousness of Christ imputed to them. The Major is the Doctrine of the Church of England, as I shewed before, and is clear by St. Paul's Doctrine, *Rom. 4. 11, 12.* As Abraham the Father of the Faithful was justified, so shall his faithful sons, believers in Christ, be justified too, that righteousness might be imputed to them also. And *Rom. 4. 22, 23, 24.* And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, that is Abraham; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification.

The Minor also is clear, because he was justified by his Faith, whereby he believed God in the promised seed that is in Christ, *Rom. 4. 3.* Abraham believed God (that God that spake to him) and it was counted to him for righteousness. And I shewed before, that his Faith was taken not absolutely, but relatively, with connotation of the object Christ promised, that was counted to him for righteousness. So *Rom. 4. 5.* Faith was reckoned to Abraham for righteousness. And *ver. 21.* and therefore it (that is his Faith in Christ the promised seed) was imputed to him for righteousness. And our Homily saith, *Ibi. supra.* Our faith shall be imputed to us as well as it was to Abraham, Isaac and Jacob: And it necessarily must be so, for he was not justified by Faith as an act or habit, or work, as I proved before by the Doctrine of the Church of England.

3. If God doth accept and allow of Christ's active and passive obedience, and the merits thereof as full and perfect satisfaction to his Justice for true Believers in Christ, then they are justified before God by the righteousness of Christ imputed to them; but God doth accept and allow of the active and passive obedience of Christ, and the merits thereof, as full and perfect satisfaction to his Justice for true believers in Christ; therefore true believers in Christ are justified before God by the righteousness of Christ imputed to them. The sequel of the Major is evident, because Christ's obedience and merits is his righteousness. For we say not that Christ's essential righteousness, which

which is in him as God, the second Person in the Sacred Trinity, or that righteousness which he by his Spirit and Word works in believers, is imputed to believers for Justification; but that Mediatory righteousness of Christ, whereby he suffered for our breach of Gods most righteous Law, (which deserves Gods curse, *Gal. 3. 13.*) and actively fulfilled the whole Moral Law of God for us, which we were bound to do, *Levit. 18. 5. Gal. 3. 13. Gal. 4. 4, 5. Mat. 3. 15.* If a Creditor cast his debtor into prison for non-payment of such a sum of money as he owed him till he be payed the money, or otherwise satisfied for his debt, upon his sureties or friends coming to him and paying him all the money, and he taking, accepting, and allowing of it, as full and perfect satisfaction to him for the debt, doth impute it, or reckon it, or put it upon his account; and consequently to him, as though it were paid and made by his debtor in person himself, and doth therefore in manifestation thereof deliver up his bond, or cross his Book, and release him out of prison: So 'tis here, Gods accepting, taking, and allowing of our Saviour Jesus Christs, our sureties, active and passive obedience for us, as though actually and personally performed by us, as full and perfect satisfaction to his Justice, and thereupon (we applying it by Faith) pardoning our sins, delivering of us from the curse of the Law, formally, punishments and eternal death, doth thereby impute his obedience or righteousness to us, that by Faith in Christ do make application of it to our selves.

Now the Minor is the express Doctrine of the Church of England and Ireland, Homily for Salvation, p. 13, 14, 15, 16, 17. *And this Justification or righteousness which we so receive of Gods mercy, and Christs merits embraced by faith, is taken, * accepted and allowed by God for our full and perfect justification.* And again Homily for Good-Friday, T. 2. p. 175. *Neither was it possible for us to be loosed of this debt of our own ability; it pleased him (that is Christ) our Surety, to be the payer thereof, and to discharge us quit; his paying our debt, meritoriously discharging us quit, necessarily implys, that God did accept of the merits of his death and doings for us. And Ibi. p. 177. "Christ was obedient to his Father even to the death; "and this he did for us, all that believe in him. And such favour did "he purchase for us of his heavenly Father by his death, that for "the merit thereof (if we be true Christians indeed, and not in word "only) we be now fully in Gods grace again, and clearly discharged*

* Mr. Fowler himself makes Justification and acceptance with God all one. *Free Disc. p. 134.*

“from our sins; those expressions that Christ did purchase for
 “Gods favour, and clearly discharged us from our sins, manifest
 “to all the world, that God did accept and take, and allow as full
 “satisfaction of what Christ did for us. Again, *Ibi.* p. 187, 188.
 “Christ by his own oblation, and once offering himself upon the
 “Cross, hath taken away our sins, and restored us again into Gods
 “favour, so fully and perfectly, that no other sacrifice for sin shall
 “hereafter be requisite or needful in all the world.

And in the 34th Article of Religion of the Church of *Ireland*, they
 say thus: “We are accounted righteous before God only for the
 “merit of our Lord and Saviour Jesus Christ, applied by Faith; and
 “not for our own works or merits. And this righteousness which we
 “so receive of Gods mercy, and Christs merits, imbraced by Faith,
 “is taken, accepted, and allowed of God for our perfect and full
 “Justification. And in 35th Article they say thus: “And whereas
 “all the world was not able of themselves to pay any part towards
 “their ransom, it pleased our heavenly Father of his infinite mercy,
 “without any desert of ours, to provide for us the most precious
 “merits of his own Son, whereby our ransom might be fully paid,
 “the Law fulfilled, and his Justice fully satisfied. So that Christ is
 “now the righteousness of all them that truly believe in him. He for
 “them paid their ransom by his death; he for them fulfilled the
 “Law in his life; that now in him and by him, every true Christian
 “may be called a fulfiller of the Law; for as much as that which
 “our infirmity was not able to effect, Christs justice hath performed.
 And this Doctrine, (*viz.*) that Christ hath for us made a full and per-
 fect satisfaction to Gods Justice, is the express Doctrine of the
 Church of *England* in her Order of the Communion, which saith
 there: That Jesus Christ did suffer death upon the Cross for our Redemp-
 tion, and that he made there (by his own oblation of himself once offered) a
 full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of
 the whole world. And Homily of Christs Nativity, T. 2. p. 169. Christ
 made perfect satisfaction by his death for the sins of all people. And that
 God doth take, accept and allow it as full and perfect satisfaction for the sins
 of all his elect people, is most evident by the holy Apostles Creed
 (which the Church of *England* also believeth, (as well as by the holy
 Doctrine of the Canonical Scriptures) which hold that Jesus Christ
 did not only die and was buried, and was for a time held under the power
 of death and the grave, which was as his imprisonment; but that he was
 raised again for our Justification; which declared, that God was fully sa-
 tisfied

justified with what he had done and suffered, else he would not have let him out of Prison. *Rom. 4. 25.* And that he ascended up into heaven, and there sitteth at the right hand of God, and that from thence he shall come to judge both quick and dead, *Rom. 8. 34.* *Heb. 1. 3.* And God hath declared that in him he is well pleased, *Mat. 3. 17.* *Mat. 17. 5.* And that we are compleat in him, *Col. 2. 18.* And that we are justified in and by him, *Rom. 3. 24.* And that we have peace with God through him, *Rom. 5. 1. 2.* And that there is no condemnation to them that are in Christ Jesus, *Rom. 8. 1.* And that he saves his people from their sins to the uttermost, *Mat. 1. 21.* *Heb. 5. 25.* Of which you may see much more hereafter in the 13th particular concerning Purgatory. To pass by many more arguments,

4 Sacred Scripture doth evidently hold it forth unto all that will not wilfully shut their eyes, or that are not judicially blinded.

1. *Jer. 23. 6.* This is the name whereby Christ shall be called; that is, by all Gods people, the Lord our righteousness. * All Gods people shall profess that they have their * See Bishop Andrews his Sermon righteousness from Christ, which is in effect the same with *Isa. 45. 25.* In the Lord shall all the seed of Israel be justified, and shall glory. All the spiritual seed of Israel, that is, all Gods Elect shall be justified, that is, shall obtain remission of their sins, and right to everlasting life by virtue of the Son of Gods righteousness, which shall be applied to them by Faith. So Diodate in *Isa. 45. 25.*

2. *Rom 4. 6.* Blessed is the man unto whom God imputeth righteousness without works. Now that righteousness is not, cannot be inherent properly in our persons; for that is not without works; it must necessarily therefore be Christs righteousness, which is imputed to him that is blessed.

3. *Rom. 5. 17, 18, 19,* For if by one mans offence (i.e. Adams) death reigned by one (i.e. by Adam) much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ; therefore as by the offence of one, (that is Adam) judgment came upon all men unto condemnation; even so by the righteousness of one (that is Christ the second Adam) the free gift came upon all men (that is, that are elected in Christ) unto justification of life. This next verse makes it most clear: For as by one mans disobedience (that is Adams) many (that is, all that were naturally in Adam by ordinary generation) were made sinners; so by the obedience of one (that is of Christ) many (that is all Gods Elect) shall be made righteous. Not efficiently and meritously

ritoriously only, but formally; as by Adams disobedience we were made sinners, not efficiently and meritoriously only, but formally for his first sin was imputed to us and made our sin: so are believers by Christ formally made righteous by the imputation of Christs righteousness to them.

4. 1 Cor. 1. 30. Christ is made to us of God, wisdom, and righteousness, and sanctification, and redemption. Where the blessed Apostle doth expressly distinguish righteousness from sanctification; the righteousness of Christ imputed to us, from inherent righteousness wrought in us.

5. To this might be added this, That no righteousness but the righteousness of Christ, who is God and man in one Person, is now able to satisfy the justice of God, and purchase for us remission of our sin, and perfectly fulfill the Law of God for us; and therefore St. Paul who understood himself very well, Phil. 3. 8, 9, Counted all things but dung that he might win Christ, and be found in him, not having his own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God by faith. That is, clothed with the righteousness of Christ imputed to him, as not only Dr. Featly, but all our sound Divines that have written upon the place, expound it.

* Tilen. Syntag. de Justif. p. 724. Wendelin. Theol. lib. 1. c. 35. Thef. 8. p. 491.

6. Before I leave this point, I observe * with Divines, That remission of sins or absolution from the curse of the Law, and the imputation of the righteousness of Christ, are not two divers or distinct integrating parts of Justification, or two acts in number and really distinct, but one and the same act respecting two terms, à quo & ad quem from which and to which. As darkness is by one and the same act expelled the air, and light introduced into the air; so by one and the same act of Justification is the sinner absolved from guilt, and pronounced just; by one and the same act is the sinners sin pardoned, and the righteousness of Christ imputed to him. Remission of sins, and imputation of righteousness, are not two divers or distinct parts, secundum essentiam, but only secundum dici; in nature, but name and sound; for either of them taken asunder doth express the whole nature of Justification, as appears Rom. 4. 6, 7. where the Apostle purposely handling this argument, doth use to remit sins, and to impute righteousness as things or phrases of equal force or signification. David described the blessedness of man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, Psal. 32. 1, 2.

To these arguments I might add what Cardinal Contarenus in *tractatu de Justificatione* doth teach, to be seen in Dr. Ames his *Bellarminus Enervatus* T. 4. l. 6. c. 1. p. 128. and what Cardinal Cajetan also saith to the same purpose, there to be seen; but I forbear, because I am now to deal with Protestants in profession, though *Papists* indeed in those points about Justification. And that you may see I do not wrong them, I shall here insert what Mr. Fowler

* saith, that he and his party do hold, *Free Discourse*, p. 1. p. 125. he saith, *That those men are angry with those Preachers, (that is, his Latitudinarian party) that preach a truly † moral, and real righteousness, because they hear no talks from their Pulpits of an imputative righteousness. And p. 126 he saith, They do not use the phrase so often, but they believe the thing in their sense, that is, so to handle the doctrine of imputed, as to shew the necessity of inherent righteousness, (that is, as he explains himself elsewhere, to the justification of a sinners person before God; which whether it be not downright Jesuitical, or if you rather will, Socinian-Poper), let the judicious and indifferent Reader judge.)*

This then is their notion of Christs imputed righteousness, that those which are sincerely righteous, and from an inward living principle allow themselves in no known sin, nor in the neglect of any known duty, which is to be Evangelically righteous, shall be dealt with and rewarded in and through Christ, as if they were perfectly and in a strict legal sense so. 'Tis certain, (I acknowledge) that those that are justified are sincere, but that their sincerity doth antecede, or copulatively or concausally concur to the Justification of their persons before God, with the righteousness of Christ imputed to them, is a grossly false notion of Christs imputed righteousness, and amounts to no more than what the Papists teach, That Christ hath merited that our works might merit; and is directly contrary to the Doctrine of the Church of England, as I have shewed before. And besides, he speaks not out plainly, but saith, they shall be dealt with and rewarded in and through Christ; but how, whether as the efficient, or meritorious or formal cause, he doth not shew. The latter he cannot mean, because he denies the Justification of a sinners person

* And I hope I may without offence call them so, seeing they hold the very same that *Papists* do in their tract of Justification, seeing he calls us *Antinomians*, for holding the Doctrine of St. Paul.

† As if those he writes against, did not preach such a moral and real righteousness as well as they: and as though Christs righteousness which is imputed to believers, were not such.

person before God upon the account of the imputed righteousness of Christ. And p. 127. he saith thus, *I am confident that this* (which he immediately before gave) *is the only true notion of the imputed righteousness of Christ.* And p. 128. *The true notion* (he saith of those men

* Christ's righteousness is more than his inherent righteousness, as I shewed before.

† 'Tis so by Gods imputation.

* They call not Faith a condition, but the only instrument of the soul.

† 'Tis as properly made ours by imputation, as Adam's first sin is made ours.

* But what are they? is justification one of them or not, in the sense I have treated of it?

† Who saith so? what other terms are required on our part besides faith in Christ (believe and thou shalt be saved) antecedent to justification? * And yet this man saith, Conformists must not write against the Doctrine of the Church of England. † Who are the men that so define it? and where?

Ass-mbl. Definition of Justifying Faith.

he writes against) of the imputed righteousness of Christ is this, that Christ's righteousness * or inherent holiness, is as completely made † theirs, as if they themselves were completely and perfectly righteous; and that upon no other * condition or qualification wrought in them, but only believing, whereby too many of them men strongly fancying this righteousness to be theirs. This he saith in the Margent, is a false notion of it, and is grossly false doctrine. For he saith, there are two palpable mistakes in it: 1. That Christ's righteousness is properly † made ours. I am confident, there is no Scripture that tells us so. All that we find asserted in the Gospels to this matter is this, that real benefits and advantages which are likewise exceeding great * and excellent, do by the righteousness of Christ accrue to us: and those are less great and excellent, than if that righteousness were in the most proper sense ours. 2. The other mistake is, that the righteousness is made ours, upon no other terms than that of believing † it is so. This is not only a * false, but also a most dangerous opinion. And then he saith, That he and his moral Preachers are careful to shew the falsity and defectiveness of some definitions of faith, of dangerous consequence; and that this is one of the false ones, namely, that it is a taking hold of Christ's righteousness; or a believing that it is made over to us, p. 129, 130. this he calls a mysterious faith, and non-sense, p. 130. The Learned and Orthodox

Assembly

Assembly of Divines in their larger Catechism did give us this Definition of justifying Faith: *Justifying faith is a saving grace wrought in the heart of a sinner by the Spirit and Word of God, whereby he being convinced of his sin and misery, and of the disability of himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.* Joh. 1. 12. Act. 16. 31. Phil. 3. 9. Is this a false or defective definition of Faith, or non-sense? if it be, speak out and prove it. And p. 130, 131. he saith, *The reason why those moral Teachers use not at all, or but seldom the phrase imputed righteousness, is because those mens very untoward notion hath so leavened*

** the heads of the vulgar, that they can scarcely hear of Christs imputed righteousness, but they are ready to make an ill use of it, by taking from thence occasion to entertain low and disparaging thoughts of an inward real righteousness. I think (saith he) it would be well if it were never used.*

I pray mark: 1. He calls our Orthodox Divines notion of Christs imputed righteousness, an untoward notion. 2. He gives a Popish reason, and very untoward false and dangerous one, why his Divines use not the phrase imputed righteousness, because, forsooth, 'tis in danger to be abused; the same that Papists give for their prohibiting vulgar people to read the holy Scriptures in a known tongue, lest they should abuse it. 3. Christs righteousness and the imputation thereof must not by these mens reason be mentioned, Lest people should take occasion to disparage mans own real moral righteousness. Doth not this shew that you prefer your own righteousness above Christs? And pag. 132. he saith, But take notice that this expression, [Christs imputed righteousness] is not to be found in all the Bible, Nor in any of the places where we find the word imputed relating to the righteousness of Christ, at all to be understood; but only an effectual faith, which is the very same with inherent righteousness, which as I said, is that moral righteousness only that

** And yet you'l use the word Altar, and the phrase holy Altar, though the Papists have leaved it with their false notion of offering the sacrifice of Christs body and blood upon it.*

132. he saith, But take notice that this expression, [Christs imputed righteousness] is not to be found in all the Bible, Nor in any of the places where we find the word imputed relating to the righteousness of Christ, at all to be understood; but only an effectual faith, which is the very same with inherent righteousness, which as I said, is that moral righteousness only that

** So saith Bellarmine, 45 T. 2. lenus in his Syntag. de Justif. p. 726. tells us, where he saith frontem perscrutat Bellarmine. 'Tis plainly in Rom. 4. 6. Phil. 3. 8. 9. and by necessary consequence in Rom. 3. 18, 19, 1 Cor. 1. 30. and many other places of Script. 2 Cor. 5. 21.*

those Preachers may be justly charged with altogether insisting upon, p. 133. Here the man speaks out plainly, that our persons are justified before God by our own inherent righteousness, as 'tis taken in opposition to the righteousness of Christ imputed to us, which latter he utterly denies. And in his other Book intituled, *The design of Christianity*, c. 19. p. 221. he saith, *That faith justifies as it includes a sincere resolution of obedience-----or true holiness, in the nature of it.* Which is as directly contrary to the Doctrine of the Church of England, as any that his Father *Bellarmino* hath written concerning Justification, whose arguments he urgeth and improves, as will be evident to any man that reads Bishop *Downham* of Justification, and Dr. *Ames* his *Bellarminus Enervatus*. And in p. 133. of his *Free Discourse*, he saith, *There are but two Chapters in all the New Testament, where we find the word imputed mentioned, as relating to righteousness; one is in the fourth to the Romans, and the other the second of St. James. In the fourth to the Romans we have it four or five times; and it is most evident, that there*

* Which is most false; it's evident, that 'tis taken, as all our sound Protestant Divines understand it, of Faith, not as 'tis effectual by works, but as it's relatively considered, apprehending the righteousness of Christ, and applying it to our selves, as I have shewed before. Bishop *Sunderford* was no *Antinomian*, consider what he saith, *That Justification of sinners by the imputed righteousness of Christ apprehended and applied unto them by a lively Faith, without the works of the Law, is a sound, true, comfortable, profitable and necessary Doctrine.* *Serm. upon Rom. 3. 8. f. 49. in 410.*

*still it is to be interpreted, as I said, (that is above, p. 132.) * of an effectual faith, which is the very same with inherent righteousness. And what he saith for confirmation of his opinion, That Abraham was justified by his faith as it was operative by good moral works, (that is, in St. Paul's sense, that his person was justified before God by it as so operative: else he speaks not to the purpose, as Bellarmino commonly doth; for 'tis yielded, That Abrahams faith was justified by works, and declared before men, yea and his person too before men, that 'twas a true and living faith, and not a dead faith, or a meer profession of faith, and that he was a justified person) is very false, and his endeavour to prove it, is like it. He saith, The Apostles design in the fourth Chapter, is to prove that the observance of Mosaical rites, whereof Circumcision was the chief, is not necessary to mens Justification or acceptance with God; and this he would prove by the instance of Abraham,*

who

who was accepted, and also very high in Gods favour, even while he was in uncircumcision, p. 134.

But to this I say, that 'tis clear the Apostles design in that Chapter is to prove that no mens persons are justified by works, but that all that are justified are justified only by Faith in Jesus Christ; and lest any should think that only the Jews were thus justified by Faith in Christ without the works of the Law, he proves that even the Gentiles and the Jews are justified the same way, even by faith in Christ, because Abraham was so justified before he was circumcised, v. 9. Cometh the blessedness upon the circumcision only, or upon the uncircumcision also? No, but it comes upon both Jews and Gentiles alike; for Abraham was justified by faith in Christ before he was circumcised---that he might be the father of all them that believe, though they be not circumcised; that righteousness, that is, that Christs righteousness, might be imputed to them also. And p. 136. he saith, That St. James his design was to prove against Gnosticks, who were ranting

* Antinomians, the absolute necessity of new obedience, in order to mens being received † into Gods favour; ~~that is,~~ justified or accepted as righteous. By which 'tis clear, that he makes, as Dr. Patrick

* Sir, we are no more Antinomians than St. Paul was, nor Gnosticks. † This is most false.

doth, new obedience to go before Justification. In p. 137. he expounds Phil. 3. 9. of inherent righteousness, and to that end saith, that Paul chiefly desired to be found in Christ. Whereas 'tis clear, that there is no such expression nor meaning, but that he desires only to be found in Christ. not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith; that is, clothed with the righteousness of Christ imputed to him, as all our Orthodox Divines expound the place, as Calvin, Piscator, Dr. Featly, Diodate, Beza in

Locum. And Dr. Willet in his *Synopsis Papismi* 12th. Gen. Controversie of the Sacrament of Baptism, (in answer to Bellarmine, who denieth that we are justified formally by the righteousness of Christ, but that we are justified by our own righteousness inherent in us) answers thus: This is a great * blasphemy, and contrary to the Apostle, who saith, That I might be found not having mine own righteousness which is by the Law, but

Willet *Synopsis Papismi*. pag. 580, 986, 1000. Bp. Prideaux *Fascic. Controversiarum*. c. 5. q. 5. p. 266. Bp. Downham of *Justification*. l. 7. c. 3. s. 15. p. 460. *Assembly of Divines in their larger Catechism of justifying Faith*. * *Vid.* King James his saying to this purpose before, p. 57. in the Margent.

the righteousness of God through faith, Phil. 3. 9. The righteousness of God by faith is not our own righteousness, but we are justified by the righteousness of God, that is, by the righteousness of Christ, by God imputed to us. And so Bishop Downham expounds the place, and answereth Bellarmine's shifts, and Mr. Fowler's improvement of them; which learned answer of his is too large here to be inserted; where he proves out of Chrysostom and Chemnitzius, that the Apostle did in the point of justification of his person before God, account all his works, not only those before his conversion, but even those since, yea his works both past and present, as loss and dung. Though these men declare themselves by their works to be Factors for Rome, preach and print most Antichristian Popish Doctrine, and such as some of the honefter and sounder sort of Papists have disclaimed and written against, with approbation of the learned and Regent Papists themselves, as Dr. Ames shews out of Contarenus, whose works were approved by the

Dr. Ames Bellar. Enervat. T. 4. lib. 6. de Justif. c. 1. Thes. 1. compared with his 13th Protestants argument, pag. 151.

Christi & justitiam Christi, nobis donatam & imputatam. quoniam infirmi sumus, & induimus Christum, restat inquirere, utramque debeamus niti, & existimari nos justificari coram Deo, id est, sanctos & justos haberi? ego prorsus existimo, pie & Christianè dici, quod debeamus niti, nisi inquam, tanquam restabili, quæ certò nos sustentat, justitia Christi nobis donata, non autem sanctitate & gratia nobis inherente, hæc etenim nostra justitia est inchoata & imperfecta, qua tueri nos non potest, quin in multis offendamus, quin assidue peccemus. Id circo in conspectu Dei non possumus ob hanc justitiam nostram haberi justos & bonos, quemadmodum deceret filios Dei esse bonos & sanctos. Sed justitia Christi nobis donata est vera & perfecta justitia, quæ omnino placet oculis Dei, in qua nihil est quod Deum offendar, quod Deo non summopere placeat. Idcirco ergo sola re certa, & stabili nobis tenendum est, & ob eam solam credere nos justificari coram Deo, id est, justos haberi & dici justos.

Now I suppose Mr. Fowler will have no just cause to blame me for discovering so plainly his erroneous opinions, seeing I have dealt candidly with him in repeating his own words; and he will thereby in reality that preferment which he hath gotten already by his printing

ing these his erroneous Doctrines I have confuted. Though I confess I have taken this pains to convince and convert him, and prevent others imbracing of his Errors. To all which I shall add Bishop *Sanderson's* judgment, Justification of sinners by the imputed righteousness of Christ; apprehended and applied unto them by a lively Faith, without the works of the Law, is a sound, true, comfortable, profitable and necessary Doctrine. *Serm. upon Rom. 3. 8. p. 49. in 4to.*

To preach against *Calvin's* Doctrine was the way to Preferment, as *Heylin* shews in *Cyp. Angl. p. 68.*

ART. VI.

*That mens foreseen * Faith, repentance, good works and perseverance, were the true causes moving God to elect them to eternal Salvation.*

* This is an old *Pelagian* Error, as *St. Aug.* shewed, l. 2. de *Predest. Sanct.* c. 18. *Alvarez. de Auxil. Div. Gracie* Disp. 1. p. 12. n. 16.

THIS I renounce: Because 1. 'tis contrary to the Doctrine of the Church of England, Homily of Christs Death and Passion, T. 2. *lin. 28. p. 186.* Christs death was caused by mans sin; and Gods mercy proceeded from Gods free love to mankind, without any merit or desert on our part. And a little before in the same Homily, p. 177. Our acts and deeds are full of imperfectness and infirmities; and therefore nothing worthy of themselves to stir God to any favour. *See Homily for Gooden 20th T. 2. p. 118. anno 1570 of Church*

And therefore I conclude, that it proceeded not from mans foreseen good-will, or Gods foresight, that he would use his will well, as believe in Christ, and persevere in well-doing, &c. but from Gods own good will to him.

2. 'Tis contrary to Sacred Scripture, for the holy Scriptures do every where (where they treat of this Election) ascribe it to Gods *free-will, Purpose, good-will or free-grace,* as *Ephes. 1. 4. 5.* According as he hath chosen us in him before the foundations of the world. That we should be holy and without blame before him in love; having predestinated

us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, where he hath made us accepted in the beloved. Where 'tis clear, that we are elected to holiness, and not for our holiness, of which Faith is a chief part. So verse the ninth of the same Chapter, Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. So v. 11. Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. So 2 Tim. 1. 9. Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. So Rom. 9. 16. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. So Rom. 9. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said to her, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated. So Rom. 8. 30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren (mark it, they were predestinated, that they might be conformed to the image of Christ, not because he foresaw they would be so themselves). Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. From whence I reason thus:

1. If mens foreseen Faith, good works, and perseverance therein did move God to elect them to Salvation, then their Election was not of mercy and free grace, but of justice; seeing he did but chuse them to glory, because he saw they were worthy, and so their Election was not of Gods free grace, but of mans desert.

2. If God elected men to eternal life because he did foresee they would believe and do good works, &c. then Election was of him that willeth, and of him that runneth, and not of him that sheweth mercy, which is directly contrary to the express word of God.

3. If Election was for foreseen Faith and good works, then it follows, that the object of Election was not fallen man, and so miserable, and an object of mercy (as all our most sound Divines do commonly hold, and which opinion the Popish Arminian party approve of, more than they do of the Supralapsarian way) but man restored to grace and justified, which all sound Divines deny.

4. The effect of Election was not, cannot be the moving cause of Election: But Faith and good works are the effects of Election, and therefore they were not, they cannot be the moving cause of Gods electing men to Salvation. The Major is undeniable, because the cause is before the effect, and the effect is after the cause. The Minor is clear by express Scripture, *Act. 13. 48. And as many as were ordained to eternal life, believed.* Where 'tis evident, that their believing is an effect or fruit of Gods ordaining them to eternal life. So *Ephes. 1. 4. According as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him.* And *Rom. 8. 29, 30. Whom he did foreknow, (that is eternally elect) he also did predestinate to be conformed to the image of his Son.* Where conformity to the image of Christ is an effect of Predestination, not a cause moving God to elect us; and by conformity, cannot be meant only of conformity to Christ in suffering afflictions, or bearing the Cross, as *Arminians* would falsely expound the place; for so many of Gods elect Infants and others would be excluded out of the number of Gods Elect. For many of them pass out of this world without suffering of the Cross, as Christ did, and live here in this world in wealth, and peace, and honour. And the next following words gainsay that gloss, *That he might be the first-born among many brethren.* Now Christ was not only the first-born among many brethren in regard of suffering affliction, but also and chiefly in respect of holiness and happiness; We his Elect-brethren are predestinated to be conformed to him in righteousness and holiness here, and glory and happiness hereafter, and consequently that we might believe and do good works and persevere therein. For these are part of our inherent righteousness or conformity to Christ our elder Brother. He was called properly the first-born for his *superexcellent grace*, and in that our conformity to him here was predestinated from all eternity, and also our Glorification with him in Heaven hereafter, as the next words explain the former: *Whom he did predestinate, them he also called, justified, and glorified.* Vocation, Justification, and Glorification, are the things we are to be conformed to, the Image of Christ. And here may be observed, that Vocation, and Justification, and Glorification, (which include or presuppose Faith in Christ, and good works, and perseverance) are fruits of Election, and not causes.

5. If our Election was of foreseen Faith and good works, the Gods electing of us, was in order of nature after, and the fruit of our electing of God; and so we should be said to chuse him, to love him first; which is directly contrary to Canonical Scripture Job. 15. 16. *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.* Where 'tis clear, that the Apostles (who represented not only Ministers of the Gospel, but also all Gods Church which consists only of his Elect) did not chuse God first, but chose them first. And that he did not ordain them to eternal life, because he did foresee that they would go and bring forth fruit, and persevere in well-doing; but that they, and by consequence we might do so. So 1 Job. 4. 10. *Herein is love, not that we loved God, but that he loved us.* That is first, as the 19 verse compounds this tenth, *We love him because he loved us first.*

6. Gods Election of man to Salvation cannot be from his foreseeing that man would believe, and do good works; for man hath not since his Fall sufficient power of himself to will to believe or do good works; for it is God that worketh in us both will and to do, Ephes. 2. 13. Yea, the Apostle speaks plainly, Eph. 2. 8. *That we are saved by grace through faith, and that that faith is not of our selves, but that 'tis the gift of God.* And so holds the Church of England frequently in her Book

Homil. of the Nativity of Christ, T. 2. p. 167. 168. 169

173.

Homilies, For it is the Holy Ghost, and no other thing that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have. That which is born of the flesh is fleshly, as who should say, man of his own nature is fleshly, and carnal, and corrupt, and naught, sinful and disobedient to God without any spark of goodness in him, without any virtuous or godly motions, only given to evil thoughts and wicked deeds: as for the fruit of the Spirit, the fruit of faith, charitable and godly motions, if he be any at all in him, they proceed only of the Holy Ghost, who is the worker of our Sanctification, and maketh us new men in Christ Jesus. And Homily concerning the coming down of the Holy Ghost, p. 209. We must needs agree that whatsoever good thing is in us, whether of grace or nature, or fortune, is of God only, as the only author and worker. Verily, that holy Prophet Isaiah beareth record, and saith

O Lord, it is thou of thy goodness that hast wrought all our works in us, not we our selves. And to uphold the truth in this matter against all justitaries and hypocrites, which rob Almighty God of his honour, and ascribe it to themselves, St. Paul bringeth in his belief; We be not (saith he) sufficient of our selves, as of our selves, once to think any good thing, but all our ableness is of Gods goodness; for he it is in whom we have all our being, our living and moving: It is meet to think that all spiritual goodness cometh from God above only. Homily for Rogation-Week, p. 217.

3. 'Tis contrary to the Doctrine of the reformed Churches. The French Church saith thus, We believe that out of this universal corruption and damnation, wherein by nature all men are drowned, God did deliver and preserve some, whom by his eternal and immutable counsel of his own goodness and **MERCY, WITHOUT ANY RESPECT OF THEIR WORKS**, he did choose in Christ Jesus; and others he left in that corruption and damnation, in whom he might as well make manifest his justice by condemning them justly in their time, as also declare the riches of his mercy in the others. The Confession of the Church of Belgia, is this; "We believe that God (after the whole off-spring of Adam was cast head-long into perdition and destruction (through the fault of the first man) hath declared and shewed himself to be such a one as he is indeed, namely, both merciful and just; merciful in delivering and saving those from condemnation, and from death, whom in his eternal counsel of HIS OWN FREE GOODNESS, he hath chosen in Jesus Christ, **WITHOUT ANY REGARD AT ALL OF THEIR WORKS**, Harmony of Confessions, Sect. 5. p. 86, 87. The Church of Ireland in the 14th Article of her Confession of Faith, saith thus; "The cause moving God to predestinate unto life, is not the foreseeing of faith, or perseverance, or good works, or of any thing which is in the person predestinated, but only the good pleasure of God himself; for all things being ordained for the manifestation of his glory, and his glory being to appear, both in the works of his mercy, and of his justice; it seemed good to his heavenly Wisdom, to chuse out a certain number, towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice. And the

Aliud est in Christo legi, aliud in Christo esse; in Christo e-legi est ex mundo & numero peritumium dari Christo, ut redemptus ab ipso, & fide donatus in ipso, Mac. red. Th. Pol. 67. q. 4. p. 67.

former part of this Article is the Doctrine of the Church of England also, in exprefs terms, set down in the second Article of Lambeth, to be seen in the end of this book; how, and by whom (Archbishop Whitgift, and several Bishops, Fletcher Elect of London, Vaughan Elect of Bangor, Tindale Dean of Eli, Dr. Whitaker, Mr. Perkins, Mr. Chaderton, &c.) and upon what account, Dr. Heylin in part sheweth

It cannot be denied but that the same Doctrine is maintained by Arminius, and that it is the very same with that of the Church of Rome, as appears by the Council of Trent. Conn. 3, 4. Heylins Introduction to his Cyp. Anglicus, p. 36.

in his *Cyprianus Anglicus*, lib. 3. p. 204. viz. Peter Baroes venting Arminian, which, as Dr. Heylin himself confesseth, is agreeable to Franciscan Popish Doctrine; and which the Parliament of 1628. remonstrated to the King and Kingdom to be a cunning way to bring in Popery; the professors of such opinions, being common disturbers of Protestant Churches, and incendiaries in those States, wherein they have gotten head; being Protestants in shew, but Jesuits in opinion and practise, Conn. Angl. l. 3. p. 181. Now that the Articles of Lambeth are the substance of the Doctrine of the Church of England, may be gathered not only from A.B. Ussers taking these Articles into the Articles of Religion of Ireland, and King James his approving of them; but also by the declarations of the Commons Assembled in Parliament in or about the year 1628, June 14. "We

Declaration of the Commons. "Commons of England now Assembled in Parliament, do claim, profess, and aver for truth the sense of the Articles of Religion which were established in Parliament the 13th year of Queen Elizabeth, which by the publick Acts of the Church of England, and the general and current exposition of the Writings of our Church, have been delivered to us; and we reject the sense of the Jesuits, Arminians, and all others, wherein they differ from us: To be seen in Dr. Heylins *Cyprianus Anglicus*, l. 3. p. 190. And the Parliament afterward declared expressly the Articles of Lambeth to be the Doctrine of this Church of England, and that all that did oppose them were to be called in question; which declaration Heylin informs us of in his *Cyp. Anglicus* l. 3. p. 197. The Synod of Dort (in which were several of our Learned

Articles of Lambeth declared to be the Doctrine of the Church of England. Heylin informs us of in his *Cyp. Anglicus* l. 3. p. 197. The Synod of Dort (in which were several of our Learned

and Orthodox Divines (as Bishop Carleton, Davenant, Hall, Dr. Ward, Dr. Belcanquall) in their 1st Chapter and 9th Article, say thus: "This said Election was made, not upon foresight of faith, and the obedience of faith, holiness, or of any other good quality or disposition (as a cause or condition before required in men to be chosen) but unto faith, and the obedience of faith, holiness, &c. and therefore Election is the fountain of all saving-good, from whence faith, holiness, and the residue of saving-gifts, lastly everlasting life it self, do flow, as the fruits and effects thereof; according to that of the Apostle, *Ephes. 1. 4. He hath chosen us (not because we were; but) that we should be holy, and without blame before him in love:* And therefore Error the 5th, they reject as erroneous the Doctrine of them, who teach, "That the in-

complete, and not peremptory Election of singular persons, is made by *Election.* *We deny any such incomplete*

reason of foreseen Faith, Repentance, Sanctity and Godliness begun, or continued for some time: but the complete and peremptory Election, by reason of the final perseverance of foreseen Faith, Repentance, Sanctity and Godliness; and this is the gracious and evangelical worthiness, by which he that is chosen, becomes worthier than he that is not chosen: and therefore that faith, the obedience of faith, sanctity, godliness, and perseverance are not the fruits and effects of unchangeable Election unto glory, but conditions and causes, *sine quibus non* (that is to say, without which a thing is not brought to pass) before required and foreseen, as already performed by those who are completely to be chosen: A thing repugnant to the whole Scripture, which everywhere beats into our ears and hearts these and such-like sayings, *Rom. 9. 11. Election is not of works, but of him that calleth.* *Act. 13. 48. As many as were ordained unto life eternal, believed.* *Ephes. 1. 4. He hath chosen us that we should be holy.* *John 15. 16, Ye have not chosen me, but I have chosen you.* *Rom. 11. 6, If of grace, not of works.* *1 John 4. 10, Herein is love, not that we loved God, but that he first loved us, and sent his Son, &c.* The Church of Scotland saith, "That those of mankind that are predestinated unto life, God before the foundations of the world were laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his meer free-grace and love, without any foresight of faith or good works, or perseverance in either of them, or any

"other thing in the creature, as conditions or causes moving him
 "thereunto, and all to the praise of his glorious grace. Which
 Confession may be seen in the Confession of Faith, made by the
 learned Assembly of Divines, c. 3. Art. 5.

4. 'Tis contrary to the Doctrine and Confession of our godly Mar-
 tyrs. Robert Glover, Master of Arts, and Martyr, in answer to the
 Devil objecting against him his own unworthiness, saith, "That
 "Fathers before him were no bringers of any goodness to God,

Fox his *Acts and Monu-
 ments in one Folio*, p. 1618.
 2 Col.

"but altogether receivers; they chose
 "not God first, but God chose them
 "first; they loved not God first, but
 "he loved them first; yea, he both
 "loved and chose them when they

"were his enemies, full of sin and corruption, and void of
 "goodness. And that stout, and learned, and orthodox Martyr,
 Mr. John Philpot, in answer to Dr. Saverson, and saying that
 "Where is there one of your Synagogues of Rome that ever has
 "been able to answer any of the godly learned Ministers of
 "many, who have disclosed your counterfeit Religion? Which
 "you all (at this day) is able to answer Calvins Institutions, who
 "is Minister of Geneva? To whom Dr. Saverson said, A good
 "Minister indeed of Cut-purses and Runagate Traitors; and other
 "I can tell you, there is such contention fallen between him and his

* A gross lye or mistake;
 which Hooker in his Preface
 to his *Eccles. Pol.* confutes.

"own Sects, that he was fain to fly the
 "Town * about Predestination; to
 whom, and which, John Philpot an-
 swereth thus: I am sure you blaspheme
 that godly man, and that godly Church
 where he is Minister, as it is your Churches condition, when you do
 not answer men by learning, to oppress them with blasphemies and false
 reports; for in the matter of Predestina-

* Fox *Acts and Monu-
 ments in one Volume*, p.
 1697. 2 Col.

tion * HE IS IN NO OTHER OPINION
 NION THAN ALL THE DOCTORS
 OF THE CHURCH BE, AGREEING
 TO THE SCRIPTURES. Mark his
 words, for the matter of Predestination; he, that is Calvin, is of
 other opinion than all the Doctors of the Church be, and agreeing
 to the Scriptures. And in answer to the Bishop of Coventry,

said plainly thus: * I allow the Church of Geneva, and the Doctrine of the same; for it is una Catholica & Apostolica, and doth follow the Doctrine the Apostles did teach. And when his Keeper at Newgate, his old acquaintance, promised him all kindness and favour, if he would recant his Heresie; he answered resolutely and plainly, thus: I will never recant whilst I have my life, that which I have spoken, for it is a most certain truth; and in witness whereof I will seal it with my blood, which he did few days after. Now what Cal-

* Fox Acts and Monuments in one Volume, p. 1721. 1 Col.

Fox Acts and Monuments in one Volume, p. 1722. 2 Col.

vin held concerning Predestination in general, may be seen at large in his Institutions; and what of this one particular may be found there lib. 3. c. 22. Sect. 1, 2, 3. clear against the Doctrine of Papists concerning Gods electing man to salvation for his foreseen faith, &c. and Sect. 6. may be seen his Doctrine clearly against Popish and Arminian Writers exposition of the 9th Chapter to the Romans, where Mr. Fowlers shifts and glosses are answered too, which he hath cunningly and perniciously inserted in pag. 263. &c. of his free Discourse, too large now here to be inserted. I have been the larger, in setting down these Confessions, because Archbishop Laud, in his too much applauded Relation of his Conference with Fisher, p. 36. saith thus: The Church of Rome and Protestants set not up a different Religion. So Dr. Potter in his Charity mistaken, p. 62. and Dr. Mountague, Antig. p. 14. Gag. p. 50. To whom I answer, 1. That the contrary is hereby evident, and well known. 2. That though Papists profess the Apostles or Nicene Creeds, yet by their erroneous Doctrines they overthrow them, as Mr. Thompson in his Arraignment of Antichrist, plainly shews the Papists do.

ART. VII.

Deum offerre gratiam omnibus & singulis. & istam sufficientem reddi efficacem vel inefficacem per voluntatem & noluntatem hominis, in cujus potestate est illam vel acceptare vel respuere, is the false Doctrine of Papists. N. B. Totus Pelagianismus huic sententiae includitur, saith Maccovius,

TP. Pontif. c. 18. p. 39. Bel. de lib. art. c. 3.

THIS Position I renounce, 1. Because 'tis contrary to the Doctrine of the Church of England, Article the 10th. The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength, and good works, to faith, and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preuening us, that we may have a good will, and working with us when we have that good will. And Homily of the misery of man, part. 2. p. 11, 12. We have

Yet Dr. Patrick saith thus: All the actions of nature you will grant to be easie, for they flow from us with ease and facility. Now there

is nothing plainer, than that the ways of temperance, charity and trust in God, and such like, wherein we are to walk, are most conformable to the right frame and constitution of your soul. You will move consonantly to your own principles which God hath naturally endued you withall; you will but follow the inclination of rational nature, and that in its highest improvement. Pat. Pilg. p. 252. What Bishop Fer. Taylor held in favour of that Popish Doctrine, see his explanation of Original sin, p. 467. What Dr. Heylin held, see his Introd. to his Cyp. Angl. p. 36. Sec. 37. & p. 33. Sec. 35.

That men unregenerate, or in the state of nature, have, by their own free-will, power sufficient in themselves, to turn themselves to God, to believe, repent, and do good works acceptable to God when they will; and also finally to resist the efficacious grace of God in converting an elected sinner to himself.

goodness, help or salvation of our selves, but contrariwise, sin, damnation and death everlasting. We have in our selves (as in our selves) nothing whereby we may be delivered from this miserable captivity in

which

Collect for Evening-prayer, *O God from whom all holy desires, all counsels, and all just works do proceed.* And Collect for second Sunday in Lent, *Almighty God which dost see that we have no power in our selves to help our selves.* Collect for 19th Sunday after Trinity and Collect for Easter-day, and Exhortation before Baptism, *He will grant to these children that thing which by nature they cannot have.* And question after the Commandments in the Church-Catechism, *That thou art not able to do these things of thy self.* And Versicles said after the Lords Prayer, *O Lord open thou our lips, and our mouth shall shew forth thy praise.* Which implies, that unless God do open our mouths, we cannot shew forth his praise.

2. Because 'tis contrary to Sacred Canonical Scripture, *Rom. 8. 7. The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be; so then they that are in the flesh cannot please God.* 1 Cor. 2. 14. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.* He wants the Spirit of God to discern them savingly, *Mat. 16. 16, 17. Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* 2 Cor. 3. 5. *that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* Joh. 15. 5. *Without me ye can do nothing, saith Christ.* Phil. 2. 13. *It is God that worketh in you both to will and to do his good pleasure.* Ephes. 2. 8. *For by grace ye are saved, through faith, and that (grace or that faith) is not of your selves, it is the gift of God.* And so is repentance the gift of God, *Act. 5. 31. Act. 11. 18. 2 Tim. 2. 25. If God will give them repentance to the acknowledgment of the truth.*

3. Because 'tis contrary to the Doctrine of the Reformed Protestant Churches.

As. 1. To the eighth Article of Lambeth, which (as you heard before) was declared to be the Doctrine of the Church of England. The eighth Article of Lambeth is this: *No man can come to Christ unless it be given to him, and unless the Father shall draw him; nor are all men drawn by the Father, that they come to the Son.*

2. To the 32 Article of Religion of Ireland, *None can come to Christ unless it be given unto him, and unless the Father draw him. All men are not so drawn by the Father, that they may come unto the Son, neither is there such a sufficient measure of grace vouchsafed unto every*

man, whereby he is enabled to come unto * everlasting life. This Confession includes the 8th and 7th Articles of *Lambeth*. 3. To the latter Confession of *Helvetia*, which saith thus.--Therefore man, not as yet regenerate, hath no free will to good, no strength to perform that which is good. In regeneration the understanding is illuminated by the Holy Ghost, that it may understand both mysteries and will of God; and the will it self is not only changed by the Spirit, but is also endued with faculties, that of its own accord it may both will and do good. Harmony of Confessions, Sec. 4. c. 9. p.

62, 63. and the like may be there seen in the former Confession of *Helvetia*, p. 65. art. 9. See the Confession of *Bohemia*.--For that will of man, which before was free, is now so corrupted, troubled and weakened, that now from henceforth of it self, and without the grace of God, it cannot chuse, judg, or wish; nay it hath no desire, nor inclination, much less any ability, to chuse that good wherewith God is pleased. Harmony of Confessions, Sect. 4. p. 68. The Confession of the *French Church* is much to the same effect, there to be seen, p. 70. and there in the same Section is the Confession of *Belgia*, full and clear to the same purpose, with notable proofs out of Scripture against mans natural power to convert himself to God; as *John* 3. 27. *John* 6. 44. *Rom.* 8. 2 *Cor.* 3. 5. *Phil.* 2. 13. *John* 15. 5. And p. 74. of the same Section is the Confession of *Auspurg*, to the same purpose. And p. 75. they say thus: We condemn the Pelagians, and all such as they are, who teach, that by the only powers of * nature without the holy Spirit, we may love God above all, and fulfill the Law of God, as touching the substance of our actions. The Confession of the Church of *Saxony* is to the same effect, there to be seen p. 77. That man by his natural strength is not able to free himself from sin and eternal death; but this freedom and conversion of man to God, and this spiritual newness is wrought by the Son of God, quickning us by his Holy Spirit. In the same Section, p. 82, 83. the Church of *Wirttemberg* saith thus: And whereas some affirm, that so much integrity of

* The nature of man, through the transgression of our first parents, hath lost free-will, and retaineth not now any shadow thereof, saving an inclination to evil; those only excepted, whom of his grace he hath sanctified and purged from their Original leprosie. King James his Declaration against *Vorstius*, p. 368. of his Works:

* This is directly contrary to Dr. *Patrick's* Doctrine before recited in the Margent, p 81 August.

• mind was left to man after his fall, that by his natural strength and
 • good works, he is able to convert and prepare himself to faith,
 • and the invocating of God, it is flatly contrary to the Apostolick
 • Doctrine, and the true consent of the Catholick Church. *Rom. 8.*
By one mans trespass evil was derived unto all men unto condemnation.
Ephes. 2. When ye were dead in trespasses and sins, wherein in times past
ye walked according to the course of this world, and after the Prince, &c.
and we were by nature the children of wrath, as well as others: he saith,
Dead in sins, and the children of wrath, that is, strangers from the
grace of God. But as a man being corporally dead, is not able by his own
strength to prepare or convert himself to receive corporal life; so he
which is so spiritually dead, is not able by his own power to con-
vert himself, to receive spiritual life. The Synod of Dort, c. 14.
 Article 3. say thus: 'All men are conceived in sin, and born the
 • children of wrath, untoward to all good tending to salvation, for-
 • ward to evil, dead in sins, slaves of sin, and neither will nor can
 • (without the grace of the Holy Ghost regenerating them) be
 • streight their own crooked nature, no, not so much as dispose them
 • selves to the amending of it. And Article 4. they say thus.—'He
 • so far short is he from being enabled by this imbred light to come
 • to the saving knowledge of God, and to convert himself unto him
 • that he doth not make right use thereof in natural things, and in
 • vil affairs; nay, that which it is, he many ways defileth it all, and
 • withholdeth it in unrighteousness; and by so doing, becometh
 • inexcusable before God. Who in the 4th error rejected, reject the
 error of those that teach, 'That an unregenerated man is not pro-
 • perly, nor totally dead in sins, nor destitute of all strength tending
 • to all spiritual good, but that he is able to hunger and thirst after
 • righteousness, or everlasting life, and to offer the sacrifice of a
 • humble and contrite heart, even such as is acceptable unto God.
 • For these assertions march against the direct testimonies of Scrip-
 ture, *Ephes. 2. 1, 5. Ye were dead in trespasses and sins. Gen. 6. 5. &c.*
8. 11. Every imagination of the thought of mans heart is only evil continually.
Moreover the hungering and thirsting for deliverance out of misery, is
for life-eternal; as also the offering to God the sacrifice of a broken heart
is proper to the regenerate, and such as are called blessed, Psal. 51. 17.
Matth. 5. 6. That the efficacious grace of God in mans effectual call-
 ing, or conversion, doth not depend upon the aptitude or co-operation
 of the will of man, but is from the supernatural work of God
 which the holy Scripture calls the *drawing of the Father to the Son*

may be sufficiently, yea abundantly proved by that which hath been said before; but that *this efficacious grace of God in converting an elected sinner, is not finally resistible by the will of man, (as Papists and * Arminians would make the world believe)* may further be proved by the Homily for Rogation-week, T. 2. part. 1. p. 218. *God doth what liketh him, none can resist him; for he worketh all things in his secret judgment, yea even the wicked to damnation, as Solomon saith; and the Scripture saith, Who hath resisted his will? Rom. 9. 19. that is his effectual will in regenerating an elected sinner; and God in his effectual calling, or converting a sinner, taketh away the resistibility against it, out of his heart, Ezek. 36. 26, 27. A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Isa. 43. 13. I will work (saith God) and who shall let it? Job 9. 12. Behold he taketh away, who can hinder him? Isa. 14. 24. The Lord of Hosts hath sworn, Surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand. V. 27. The Lord of Hosts hath purposed, and who shall disannull it? Now Gods election of man, is frequently called his purpose, as Rom. 8. 28. Rom. 9. 11. Ephes. 1. 11. Ephes. 3. 11. 2 Tim. 1. 9. Moreover, if man can always resist the efficacious grace of God in converting an elected sinner, then it might come to pass, nay it would come to pass most certainly; that Jesus Christ should have no peculiar people; for the corrupt will of man cannot incline to imbrace the grace of God, that is offered in the Word and Ordinances of God, till the Spirit of Christ by saving * grace do overcome and*

*Cur gratia Dei sit efficax in quibusdam id dependit a voluntate hominum, Bel. lib. 1. de graet lib. arbitr. c. 12, 13. * See the 3d and 4th Chapters of the Synod of Dort, and therein the Remonstrants 8th error rejected about Conversion.*

To Papists I might urge *Isa. 13. 8, 9. Lord Almighty King, for the whole World is in thy power; and if thou hast appointed to save Israel, there is none that can gain-say it, v. 11. no man can resist thee.*

** Deus qui voluntatem praeparat, ipse eam donat, quam si per suam gratiam homini non dederit, nunquam potest homo in Deum velle credere, Fulgentius de veritate praedestinat. l. 1.*

change

change the perverseness of it, and make it willing; for though to will is of nature, yet to will well, is of grace; *It is God that worketh in a both to will and to do of his good pleasure*, that is, to will, and to do well, *Phil. 2. 13.* as the Articles, and Homilies, and Liturgy of the Church of England, *ubi supra*, do abundantly declare: Or, if Jesus Christ should have a peculiar people, then he must, by these men's Doctrine, viz. [That mans will can ponere obicem, and always resist Gods will, and determine to refuse Gods grace offered, yea reject it, being wrought in him, which indeed implies a contradiction] be beholding to man for it, who determined himself to accept of his gracious offer:

* *Bellar. l. 3. de gratia, c. 3:*
Ames. Bellar. Enervat. T. 4.
l. 3. c. 3. de efficaci gratia,
p. 56.

all which would otherwise have been in vain and ineffectual. Lastly, *Bellar. mine* * himself setting down the various opinions of men about effectual grace, saith this is the first; 'The first opinion is of them that do place efficacious grace in mans assent and co-operation, so that it is called efficacious grace from the event, because it doth dispose to the effect: and therefore it doth dispose the effect, because mans will doth co-operate, or help with it. This opinion (saith he) is altogether alien from the judgment of St. *Augustin*, and also of the Sacred Scriptures; it overthrowes the foundation of God's

* *Wendelin Christ. Tkeol.*
l. 1. c. 3. p. 132.

Predestination, and abuseth the word effectual grace. * *Wendelin* saith That they that do so subject faith which is the meer and special free gift of God, to the free will of man, corrupt and dead in sins, so that 'tis in mans power to believe, or not believe, do plainly broach a Pelagian-heresie contrary to the whole Scripture. Effectual grace is not a physical action whereby God doth compel the will of man, or physically determine it without its own proper deliberation (for a supernatural effect cannot be produced by a natural operation); and so man nilling should be converted and believe, which implies a contradiction; neither is this effectual grace only a moral perswasion, in it self indifferent, to which it is in mans power

*Vid. August, l. de corrupt. & gratia, c. 24 Cui volenti sal-
 vum facere, nullum hominum
 resistit arbitrium, Sec. Hier.
 in Ephes. c. 1. Illi ^{causam} nullus
 resistere potest, quia omnia,
 quae voluerit, faciat. Aquin.
 12. q. 103. a. 8. & 9. 19.
 2. 6. c. & ad 3.*

to yield or oppose; for so God should not work more effectually in converting man, than the Devil and seducers do in keeping him from conversion; and the efficacy of grace should not consist in the motion of God, but in the strength of arguments; and so there should be placed in the will of man unconverted, an aptitude of obeying that moral perswasion, and converting himself: but effectual grace is a supernatural action, or work of God, whereby he doth outwardly by his word, and other appointed means, and inwardly by the efficacy of his Spirit, not physical action, but divine, secret, and ineffable motion, illuminate the blind mind of man, change, make new, and convert the perverse will of man, that the will being renewed, doth begin by its own free election to will and chuse the good that is shewed it from the enlightned understanding. And by this effectual grace God doth so work upon the will of man, that his will doth no longer resist the grace of God, but comply with Gods Will, and wills

what he wills. Of this see further, the Synod of Dort, Chapter 3, and 4. of Conversion, Articles 10, 11, 12, 13, 14. and Errors 6, 7, 8. rejected by them. See also the Confession of Faith made by the Assembly of Divines,

Nihil in libero arbitrio constitutum, superat voluntatem Dei. Aug. Enchir. c. 100. *Nothing is in mans will, can over-power Gods will.*

c. 10. of effectual calling. Article 1, 2. and the 33d Article of Religion of the Church of Ireland, and the 9th Article of Lambeth, *It is not in the free choice and power of every man to be saved.*

change the perverseness of it, and make it willing; for though to will is of nature, yet to will well, is of grace; *It is God that worketh in us both to will and to do of his good pleasure*, that is, to will, and to do well, *Phit. 2. 13.* as the Articles, and Homilies, and Liturgy of the Church of England, *ubi supra*, do abundantly declare: Or, Jesus Christ should have a peculiar people, then he must, by these means Doctrine, viz. [That mans will can ponere obicem, and always resist Gods will, and determine to refuse Gods grace offered, yea reject it, being wrought in him, which indeed implies a contradiction] be beholding to man for it, who determined himself to accept of his gracious offers:

* *Bellar. l. 3. de gratia, c. 3:*
Ames. Bellar. Enervat. T. 4.
l. 3. c. 3. de efficaci gratia,
p. 56.

all which would otherwise have been in vain and ineffectual. Lastly, *Bellar. mine* * himself setting down the various opinions of men about effectual grace, saith this is the first; 'The first opinion is of them that do place efficacious grace in mans assent and co-operation, so that it is called efficacious grace from the event, because it doth dispose to the effect: and therefore it doth dispose the effect, because mans will doth co-operate, or help with it. This opinion (saith he) is altogether alien from the judgment of St. *Augustin*, and also of the Sacred Scriptures; it overthrowes the foundation of Gods

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Fid. August, l. de corrept. & gratia, c. 14 Cui volenti saluum facere, nullum hominum resistit arbitrium, &c. Hier. in Ephes. c. 1. Illi nullius resistere potest, quia omnia, quae voluerit, faciat. Aquin. 12. q. 103. a. 8. & 9. 19. a. 6. c. & ad 3.

grace is not a physical action whereby God doth compel the will of man, or physically determine it without its own proper deliberation (for a supernatural effect cannot be produced by a natural operation); and so man nilling should be converted and believe, which implies a contradiction; neither is this effectual grace only a moral perswasion, in it self indifferent, to which it is in mans power

to yield or oppose; for so God should not work more effectually in converting man, than the Devil and seducers do in keeping him from conversion; and the efficacy of grace should not consist in the motion of God, but in the strength of arguments; and so there should be placed in the will of man unconverted, an aptitude of obeying that moral perswasion, and converting himself: but effectual grace is a supernatural action, or work of God, whereby he doth outwardly by his word, and other appointed means, and inwardly by the efficacy of his Spirit, not physical action, but divine, secret, and ineffable motion, illuminate the blind mind of man, change, make new, and convert the perverse will of man, that the will being renewed, doth begin by its own free election to will and chuse the good that is shewed it from the enlightned understanding. And by this effectual grace God doth so work upon the will of man, that his will doth no longer resist the grace of God, but comply with Gods Will, and wills what he wills. Of this see further, the Synod of *Dort*, Chapter 3, and 4. of Conversion, Articles 10, 11, 12, 13, 14. and Errors 6, 7, 8. rejected by them. See also the Confession of Faith made by the Assembly of Divines, c. 10. of effectual calling. Article 1, 2. and the 33d Article of Religion of the Church of *Ireland*, and the 9th Article of *Lambeth*, *It is not in the free choice and power of every man to be saved.*

Nil in libero arbitrio constitutum, superat voluntatem Dei. Aug. Enchir. c. 100. *Nothing is in mans will, that can over-power Gods will.*

ART. VIII.

Bellar. l. 2. de justificatione, c. 14. Synod of Dort 3d Error rejected by them. Dr. Heylins Introduction to his Cyp. Angl. p. 36. S. 37. & p. 31. Montagues Gag. p. 163, 164, 186. Appeal, p. 213, 214.

That truly regenerated persons cannot be certain of their eternal salvation, but may totally and finally fall away from the aids and habits of saving-grace before they dye, and be eternally damned.

THIS I renounce. In which there are two notable points of Popery.

1. That truly regenerated persons cannot be certain of their eternal salvation; which Bellarmine for Papists affirms, Dr. Ames for Protestants denies. *Vid.* Dr. Ames his Bellarmin. Enervat. T. 4. l. 1. de justificatione, c. 2, 3, 4. p. 152, 153, 154.

1. The Church of England saith thus, 'That the faith that doth justify us, is a sure trust and confidence in the mercies of God, to be saved from everlasting damnation by Christ, and an assured faith and trust in Christ, *ubi supra*, p. 47-48. which necessarily implies, that truly regenerated persons, who have this sure trust, and assured faith and confidence of their justification, may be certain of their everlasting salvation.

Homil. of Salvation of mankind, p. 20. *Homil. of Christs Death*, p. 187.

2. 'Tis contrary also to the 6th Article of the Articles of *London*; which is this, *A man truly believing*, or endued with justifying faith, is certain by, or with full assurance of faith, of the remission of his sins, and of everlasting salvation by Christ.

3. 'Tis contrary to the 37th Article of Religion of *Ireland*. 'A true believer may be certain by the assurance of faith, of the forgiveness of his sins, and of his everlasting salvation.

4. 'Tis contrary to the Doctrine of the Synod of Dort, c. 3. of perseverance, Articles 9, & 10. 'Of this perseverance of the elect unto salvation, and the perseverance of true believers in the faith, the faithful themselves may be, and are ascertained, according to the measure of their faith, by which they assuredly believe that they are, and shall for ever continue true and lively members of the Church, and that they have remission of their sins, and everlasting life; and therefore this certainty is not from any special Revelation made beside, or without the word, but from faith in Gods promises, which he hath most plentifully revealed in his word for our comfort, from the testimony of the holy Spirit, bearing witness with our Spirit, that we are the Sons of God, and heirs, Rom. 8. 16.

Lastly. From a serious and holy care of keeping a good conscience and endeavour of good works. And if Gods chosen in this world should want this solid comfort of obtaining the victory, and this infallible pledg and earnest of eternal glory, they were surely of all men most miserable. See also Article the 11th.

5. 'Tis contrary to the experience of many of Gods dear Children, of Robert Glover, who had assurance of Gods love in Christ, in the pardon of his sins, and of eternal life, when he came in the sight of the place where he was to be burned, for Christs sake; *He is come, he is come*, said he to his friend, that comforted him. John Carles, another holy Martyr, answered Dr. Martin plainly thus: 'That God hath predestinated me to eternal life in Jesus Christ, I am most certain; and even so am I sure, that his holy Spirit (where with I am sealed) will so preserve me from all heresies and evil opinions, that I shall dye in none at all. Fox Acts and Monuments in one Volume, p. 1813. 1st & 2d Col.

6. 'Tis contrary to canonical Scriptures, as Job 14. 17. *But ye know him (that is, the Spirit), for he dwelleth with you, and shall be in you.* And v. 20. *At that day ye shall know, that I am in my Father, and you in me, and I in you.* Rom. 8. 15, 16. *But ye have received the Spirit of adoption, whereby we cry, Abba Father: The Spirit it self beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ.* And v. 35, 38, 39. of the same Chapter, *Who shall separate us from the love of Christ?—For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor*
any

any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, 1 Cor. 2. 12. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, 1 Cor. 13. 5. Examine your selves whether ye be in the faith: prove your own selves: know ye not that Jesus Christ is in you, except ye be reprobates? Ephes. 3. 12. In whom we have boldness and access with confidence by the faith of him. 2 Tim. 4. 7. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness. 1 John 3. 2. But we know, that when we shall appear, we shall be like him; and we know that he was manifested to take away our sins: and v. 14. of the same Chapter, We know that we have passed from death to life, because we love the brethren: and v. 16. Hereby perceive we the love of God, because he laid down his life for us: which he explicates in 1 John 4. 16. And we have known and believed the love of God: which God bath in us, 1 John 4. 19. He that believeth in the Son of God, hath the witness in himself: and v. 13. of that Chapter, These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. 2 Pet. 1. 10. Wherefore, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. To pass by many other places of Sacred Scripture, which might be produced to prove this comfortable truth:

That truly regenerated persons may in this life be certain of their eternal salvation.

These I have produced, may, if well observed and applied, be sufficient to make it good and evident. A certainty of hope Papists grant. But they deny a certainty of faith. To which I answer,

1. That if they understand by hope that which doth arise from casual conjectures and discourses of human reason, they grant no more to true believers in Christ, than they grant to hypocrites; for such a hope may be in them.

2. But, if by hope they mean a true Theological infused grace, which is the daughter of faith, then they grant that which they seem to deny for the Apostle doth teach, That they

* Deter. 3. p. 18. Nos hac spe jam servatos esse.

that have this hope, have the same certainty with faith, as Bishop * D

nant argueth from Rom. 8. 24. For we are saved by hope : and this the same Apostle calls the Anchor of the soul both sure and steadfast, Heb. 6. 19. and Rom. 15. 13. He judgeth that the measure of unmoved and unshaken hope is in every true believer, according to the measure of faith that is in him. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And St Hilary in his Comment upon Matthew, p. 261. (quoted by B. shop Davenant, ubi supra) doth so joyn this hope with faith, that he doth ascribe to both of them the same firmness and certainty, fluctuation and uncertainty. *Dominus vult regnum celorum sine aliqua incertæ voluntatis ambiguitate sperari, alioqui, justificatione ex fide nulla est, si fides ipsa fiat ambigua.* And the Papists do in vain distinguish between a certainty of hope, and a certainty of faith ; seeing hope in the same regenerated and justified man, cannot waver, or be unstable, unless also his faith in Christ do waver, and be unstable ; neither doth a certain faith remain, unless by hope it obtain the same certainty.

Spes est certa expectatio futuræ beatitudinis. Pet. Lomb. 3. 16. Tho. Aquin. 22a. q. 18. a. 4.

3. I say, that true believers may have a certainty of faith of their present state of grace, and future state of glory : for their belief is or may be grounded upon the sure and certain word, or promises of God, as John 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life : and Act. 16. 30, 31. the Jaylor said to the Apostles, Sirs, what must I do to be saved ? and they said, Believe on the Lord Jesus Christ : they may assume, but we believe in the Lord Jesus Christ, therefore we shall be saved ; and we know that we do believe in Jesus Christ, 1 Cor. 2. 12. We have received the Spirit of God, that we might know the things that are freely given to us of God : and Rom 8. 16. the Spirit beareth witness with our spirits, that we are the children of God : and Gal. 4. 6. because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father ; and many other true believers, besides those two godly Martyrs, Mr. Robert Glover and John Carles, (of whom before) have had *fidem evidentiæ*, the faith of evidence ; they have known that they did believe. Lord (said he in the Gospel) I believe, help thou mine unbelief, Mark 9. 24. and the Romans, being justified by faith, we have peace with God, Rom. 5. 1. How could they by faith obtain peace with God, if they were uncertain whether they

had faith or not? St. Paul, *Gal. 2. 20.* faith thus, *The life that I live in the flesh, I live by the faith of the Son of God: so Peter saith, 21. 15, 16. Lord, thou knowest that I love thee. St. John, and those true believers he wrote to, 1 Job. 3. 14. saith, We know that we are passed from death to life, because we love the brethren; and besides, faith may be known by its fruits, of which our learned and orthodox Divines have written much: The Church of England saith Article 12. That good works a lively faith may be known as evidently as a tree discerned by the fruit; and I have proved it before, that we are justified by faith, and that we may know that we have faith, and consequently, that we are justified, and consequently we may know that we shall be eternally saved; for *Rom. 8. 30. those that be justified, shall be glorified.**

2. The second point of Popery, to confirm the former, in the former Popish conclusion renounced, is this:

That truly regenerated and justified persons may totally and finally fall away from the acts and habits of saving-grace before they dye, and be eternally damned. To which I say, 1. 'Tis not denied that an unbeliever or wicked man may fall away from the common grace which he has. 2. That a truly regenerated man may for a time lose the sense of God's love to him in Christ, is not denied neither. 3. That a truly regenerated man may fall into sin (though not that against the Holy Ghost as the Arminians hold) is yielded also. 4. That a truly regenerated person or believer in Christ may fall for a time, from some act or duty of saving-grace, is granted also, as may be seen in David and Peter, and is the sense of the 16th Article of Religion of the Church of England.

* Thomas Whitell in his Letter to John Carles, saith, That God suffereth his to fall, but not finally to perish. For his book of Martyrs, p. 1742.

But 5. that a truly regenerated person or believer in Christ, can and * finally fall away from all the acts and habits of saving-grace before he dye, and become a damned reprobate, is utterly denied and renounced; and that is the cause,

Bertius a Scholar of the late Arminius (who was the first that infected Leyden with Heresie) was so impudent as to send a Letter unto the

1. 'Tis contrary to the Doctrine of the Church of England, Article 17. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, we may arise again.

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and amend our lives. Lo here the Church holds only a partial, not a total; a temporary, not a final falling away from saving-grace given, into sin; for it maintains that we may rise again by the grace of God, and amend our lives. And the 17th Article is more full. Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity: As the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their

Archbishop of Canterbury, with a book intituled, *De Apostasia Sanctorum*; the title whereof were worthy enough to make it worthy of the fire, saith King James in his Declaration against Vorstius, p. 554. of his Works. Mark it, he calls Arminius and Bertius his Doctrine of the falling away of the Saints, heresie: and ibid, p. 355. he calls Arminius that enemy of God, and his Doctrine corrupt seed: and ibid, p. 350. he calls Arminius and Arminians, seditious and heretical Preachers, of which he warned the States-General not to suffer to creep in among them: and p. 355. he calls them infected persons, yea Hereticks, and Atheistical Sectaries, and their Doctrine, Heresie and Schisms; yea he calls Bertius his Book of the Apostasie of the Saints, a blasphemous Book, ibid p. 355. And Sir Ralph Wynwood, K. James his Ambassador, calls Arminian Doctrine of the Apostasie of the Saints, that wicked Doctrine, ibid p. 361.

Now this is very true, and excellently good and comfortable Doctrine, in which are many truths against the Church of Rome and her followers, very remarkable. As,

1. That Gods decree of Election or Predestination unto eternal life, is *immutable* (and not *changeable*, as Papists and Arminians hold very erroneously), for 'tis called Gods everlasting purpose, whereby he hath constantly decreed by his counsel, -- The decrees of God are in God,

Decretum Dei est ipsissima Dei voluntas, Wol. Chr. Theol. L. 1. c. 3. p. 20. Et quicquid est in Deo est ipse Deus. Decreta Dei secundum esse absolutum sunt ipse Deus Maccovius Redivivus, Theol. Polem. c. 6. p. 6. & c. 7. p. 63.

and whatsoever is in God, is God; and God is *immutable*, Mal. 3. 6. *I am the Lord, I change not.* Jam. 1. 17, *With God there is no variableness, nor shadow of turning,* Rom. 11. 29. *The gifts and calling of God are without repentance.* Gods love to his elect in Christ, is *unchangeable*, Isa. 54. 8. *With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer,* Jer. 31. 3. *The Lord hath appeared*

of old unto me, saying, Yea I have loved thee with an everlasting love, Jer. 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me,* John 13. 1. *Jesus loved his own, which were in the world, to the end,* John 10. 28. 29. *Christ saith of his sheep thus: I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands. My Father which gave them me is greater than all; and no man is able to pluck them out of my Fathers hand: I and my Father are one,* John 17. 9. 20. *Christ hath prayed for them, not only that their faith fail not (as he prayed for Peter, Luk. 22. 32) but that they may be delivered from the evil of the world, v. 15. and that they may be one, and that they may be with him, v. 21, 24. Rom. 9. 35, 36, 38, 39. Nothing shall be able to separate us from the love of Christ. See for this also the 3d Article of Lambeth (declared as I shewed before to be the Doctrine of the Church of England) which is this: There is predestinated a certain number of the predestinate, which can neither be augmented nor diminished. See also the 13th Article of the Religion of the Church of Ireland, which is this: By the same eternal counsel God*

* Which is the first Article of Lambeth.

hath predestinated some unto life, and reprobated some unto death; of both which there is a certain number, known only to God, which can neither be increased, nor

dimi-

diminished. See also the Synod of *Dort*, c. 1. of Predestination, *Can. 7.* Election is the UNCHANGEABLE purpose of God, by which, before the foundations of the world, according to the most free pleasure of his will, and of his meer grace, out of all mankind, fallen, through their own default, from their first integrity into sin and destruction, he hath chosen in Christ unto salvation, a set-number of certain men, neither better, nor more worthy than others, but lying in the common misery with others; which Christ also from all eternity, he appointed the Mediator and head of all the elect, and foundation of salvation; and so he decreed to give them to him to be saved, and by his Word and Spirit effectually to call, and draw them to a communion with him; that is, to give them a true faith in him, to justify, sanctify, and finally glorify them, being mightily kept in the communion of his Son, to the demonstration of his mercy, and praise of the riches of his glorious grace, as it is written *Ephes. 1. 4, 5, 6. Rom. 8. 30.* Canon 11, 12. of the same Chapter. As God himself is most wise, unchangeable, omniscient, and omnipotent; so the Election made by him can neither be interrupted, nor changed, revoked or disannulled, the elect cast away, nor their number diminished. Of this their eternal and immutable election unto salvation, the elect in their time, (although by several degrees, and in a different measure) are assured, and that not by searching curiously into the depths and secrets of God, but by observing in themselves, with spiritual joy and holy pleasure, the infallible fruits of Election, signed out unto us in Gods word, such as are a true faith in Christ, a filial fear of God, grief for our sins, hungering and thirsting after righteousness. And the Synod rejects the error of those who teach, That not all election unto salvation is unchangeable, but that some which are elected, notwithstanding Gods decree, may perish, and for ever do perish: by which gross error they both make God mutable, and overthrow the comfort of the godly, concerning the certainty of their salvation, and contradict the holy Scriptures, teaching *Matth. 24. 24. That the elect cannot be seduced. John 6. 39, That Christ doth not lose those which are given to him of his Father. Rom. 8. 30, That God, whom he hath predestinated, called, justified, them he doth also glorify.*

2. That Gods decree of predestination to eternal life was made by him before the foundations of the world were laid, as may be seen also in

in the first Article of *Lambeth-Articles*, which is this: *God from eternity hath predestinated certain men unto life; and certain men he reprobated.* And also in the 13th Article of *Ireland*, which contains the same Doctrine in the same words that our 17th Article doth: and also in the Synod of *Dort*, c. 1. Canon 7. before recited: and Canon 8. they say, 'That this Election is not manifest but one and the same of all which are to be saved, both under 'Old and New Testament, because the Scripture speaks but of 'only good pleasure, purpose and counsel of the Will of God, 'which he hath chosen us from eternity, both unto grace and glory 'both unto salvation, and the way of salvation, which he hath prepared, that we should walk therein; and according to this Doctrine is that which was set down by the Reverend Assembly of Divines in the Confession of Faith, c. 3. a. 1. 'God from all eternity did 'the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so, as thereby, neither 'is God the Author of sin, nor of violence offered to the will of 'creatures, nor is the liberty or contingency of second causes taken away, but rather established. And this Doctrine is clear in *Mat. 25. 34.* Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world. *Ephes. 1. 4.* God hath chosen us in Jesus Christ before the foundations of the world. *1 Tim. 1. 9.* Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Which is directly contrary to the erroneous Doctrine of those who teach, That God chooseth this or that particular person before others, till he see whether he will believe or not, and persevere in the faith; who make a persevering believer in the point of death to be the object of Gods peremptory, complete, full and irrevocable election unto life; condemned.

Acta Remonst. the Synod of *Dort* in the Remonstrants, who teach
2. 1. p. 7. 'That Gods Election unto salvation is manifest

'one general and indefinite, another singular and definite: and this again either incomplete, revocable, not peremptory, or conditional; or else complete, irrevocable, peremptory, absolute; likewise, that there is one election unto faith, another unto salvation; so that election unto justifying faith may be without a peremptory election unto salvation; for this (saith the Synod) is of mans brain devised without any ground in the Scriptures, contrary

rupting the Doctrine of Election, and breaking that golden chain of salvation, *Rom. 8. 30. Whom he hath predestinated, them also he hath called; and whom he hath called, them also he hath justified; and whom he hath justified, them also he hath glorified.*

3. That they that are predestinated to everlasting salvation, cannot perish eternally, or be damned: for the Article saith plainly, 'That God hath constantly decreed by his counsel to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Now this is also consonant to holy canonical Scripture, in those places before alledged, and also many others, as *Mat. 16. 18. The gates of Hell (all the power and policy of the Devil and his instruments) shall not prevail against it, that is, against the Church of Jesus Christ: and Mat. 24. 21. If it were possible, they shall deceive the very elect; where note, that it is impossible totally and finally to deceive the elect of God unto eternal life, John 10. 28, 29. And I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand: My Father which gave them me, is greater than all, and none is able to pluck them out of my Fathers hand. 1 Pet. 1. 5, Who are kept by the power of God through faith unto salvation. 1 John 2. 27, But the anointing which ye have received, abideth in you: the grace of God abideth in him that is truly sanctified by Gods Spirit, 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him; that is, the seed of Gods Spirit and Word; saving grace so remaineth in him, that he doth not commit sin, as the Devil doth, studiously, purposely, affectionately, impenitently and maliciously; he committeth not the sin unto death, the sin against the Holy Ghost, 1 John 5. 18. He that is born of God, cannot commit, and live, and lie down in sin, as the Devil and the wicked do; but though he fall into sin, yet he riseth again, *Jer. 32. 40. I will put my fear in their heart, that they shall not depart from me. Rom. 5. 8, While we were yet sinners, Christ died for us, much more then being now justified by his blood, we shall be saved from wrath through him; and according to this, is the 5th Article of Lambeth, and the 38th Article of Religion of the Church of Ireland. 'A true lively justifying faith, and the sanctifying Spirit of God is not extinguished, nor vanisheth away in the elect or regenerate either totally or finally. And because Dr. Heylin most falsely saith, That this Doctrine of the Papists and Arminians was the Doctrine which our godly Reformers and Martyrs taught and sealed**

sealed with their blood, I shall give you a little of what they believed, said and sealed with their blood. *Thomas Whittell*, Priest Martyr, in his Letter to *John Carles*, saith thus: That God suffer his to fall, but not finally to perish. *Fox Book of Martyrs* in one

King James in his Paraphrase upon Revel. c. 9. p. 27. saith, That these spiritual grasshoppers shall be so bridled, that they shall not have power to pervert the elect, of whatsoever degree or sort, but their power shall extend only upon them that bear not the mark or seal of God upon their foreheads; so on, c. 13. p. 41.

John Philpot, that learned Martyr, maintained the Doctrine of Predestination, which Calvin taught in his Institutions, to be agreeing with which the Doctors of the Church did teach, and the holy Scriptures, and was sealed with his blood, as I shewed you before out of Mr. *Fox* his

* *John Bradford*, Martyr, in his Letter to N. and his wife, saith thus: This is the difference betwixt Gods children, which are regenerate and elect before all times in Christ, and the wicked castaways, that the elect lie not still in their sin continually, as do the wicked, but at length do return again by reason of Gods seed which is in them, bid, as a sparkle of fire in the ashes, as we may see in David, Peter, Paul, Mary Magdalen, and others. *Fox his Book of Martyrs*, p. 1573. one Volume.

lume, p. 1742. and *John Carles* answered Dr. *Martin*, who examined him about Predestination, thus:

* believe that Almighty God, our dear loving Father, of his great mercy and infinite goodness, did elect in Christ, before the foundation of the earth was laid, a Church Congregation, which he doth continually guide and govern by his grace and holy Spirit, so that none of them shall ever finally perish, and otherwise he holdeth not.

of Martyrs, p. 1697. 2 Col. and p. 1722. *John Bradford* agreeable to this also is the Doctrine of the Synod Dort, c. 5. of the perseverance of Saints, Canons 5, 7, 8. * For God who is rich in mercy, according to the unchangeable purpose of Election doth not wholly take away his Holy Spirit from his, nor not in their grievous slips, nor suffers them to wander so far, as to fall away from the grace of adoption, and state of justification, or to commit the sin unto death, or against the Holy Ghost, as to be altogether forsaken of him, and throw themselves headlong into everlasting destruction, c. 7. For first of all, in these slips he preserveth them, that his immortal seed (b

* which

which they were once born again) that it die not, nor be lost by them; afterward by his Word and Spirit he effectually and certainly reneweth them again unto repentance, so that they do heartily, and according unto God, grieve for their sins committed, and with a contrite heart by faith in the blood of the Mediator, craving forgiveness of them, obtain it, recover the apprehension of the favour of God reconciled unto them, adore his mercies and faithfulness, and from thenceforward more carefully work out their salvation with fear and trembling, Canon 8. So, not by their own merits or strength, but by Gods free mercy, they obtain thus much, That they neither totally fall from faith and grace, nor continue to the end in their falls, and perish; which, in regard of themselves, not only full easily might, but doubtless would come to pass: yet in respect of God, it cannot so fall out; since neither his counsel can be changed, nor his promise fail, nor the calling according to his purpose be revoked, nor Christs merit, intercession, and custody, be made of none effect, nor the sealing of the holy Spirit be frustrated or defaced.

4. That they that are predestinated unto everlasting life, be or shall be effectually called, according to Gods purpose by his Spirit working in due season; they through grace obey the calling, they be justified freely, they be made Sons of God by adoption, and they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy, they attain to everlasting felicity. Which Doctrine is not only contrary to that false Doctrine of the Papists and Arminians before renounced, but 'tis also agreeable to the Doctrine taught by St. Paul, Rom. 8. 30. Whom

he did predestinate, them he also called; Rom. 8. 15, 16, 17. Gal. 4. 6, 7.

and whom he called, them he also justified; and whom he justified, them he also glorified; and therefore they cannot fall away from saving grace totally and finally, and be damned.

5. That 'tis of the mere will, or purpose, or good pleasure of God, that some men are in Christ Jesus elected, and not others, unto salvation: for here you see this Election is called Gods purpose, and his counsel, to deliver from damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation. Which is not only contrary to that erroneous Doctrine of the Papists before confuted and renounced, viz. That God did elect men unto salvation for their fore-

seen faith, good works and perseverance that would be in them: but also consonant to canonical Scripture, *Rom. 9. 11, 15. Luke 12. Epbes. 1. 5. 2 Tim. 1. 9.* Agreeable to this is the second Article of *Lambeth*: The moving or efficient cause of Predestination unto life, is the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God. Agreeable to which is also the 14 Article of Religion of the Church of Ireland drawn up by *A. B. Usher*, as *Dr. Heylyn* tells us, to which King *James* gave his consent and approbation. *Heylyn* *Cypr. Anglicus*, l. 4. p. 271.

6. That the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, confirms our faith, and fervently kindles our love to God. But the Doctrine of the Papists, who hold that true believers in Christ may totally and finally fall away from all the acts and habits of saving grace, and become damned reprobates, is full of bitter, unpleasant, and unspeakable sorrow, and vexation, even to godly persons: it doth not confirm and establish their faith of eternal salvation to be enjoyed through Christ, but rather fill their souls with doubts of their salvation, and fears of their damnation; and doth not fervently kindle, but rather quench the fire of their love to God, when they shall be taught, that Gods love to them dependeth not upon themselves, but upon their uncertain love to him, from which (they say) they may totally and finally fall away, and be therefore eternally damned. Any Doctrine, that ever was preached or printed, did binder *Piety* in true Christianity, and comfortable walking with God, this of the Papists falling away totally and finally from saving-grace, is one, and may well be put among the chief causes of the decay of *Piety* amongst us, and put into that golden book so intituled, and its contrary put out of it.

Further, I might draw an argument or two more from what the Church of England saith in her old book of Common Prayers, when she offers to Almighty God, as in the Collect for *St. Simon and his Apostles*, she saith this: *Almighty God, which hast builded thy congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone.* And the next Collect for *All-Saints* day, where she saith this: *Almighty God, which hast knit together thy elect in one communion and fellowship in the mystical body of thy Son Jesus Christ our Lord:* from which this argument might be framed.

They that are built upon the sure foundation or rock Jesus Christ, and are inseparably knit together in one communion and fellowship in the mystical body of Jesus Christ, cannot totally and finally fall away from Christ and his Church, and be damped: but according to the Church of England, Gods elect, truly regenerated persons, are so built, and so united; Ergo, they cannot totally and finally fall away from Christ and his Church, and consequently not from saving-grace, by which they are so built and knit together: the major is undeniable, and clear by *Matth. 7. 24, 25. Therefore (saith Christ) whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon the house, and it fell not; for it was founded upon a rock.*

Upon which place * *Pareus* hath this note, *That a true faith built upon the rock, doth never fail, but is always joyned with perseverance: and Mat. 16. 18. I say unto thee, Thou art Peter, and upon this rock (that is, which thou hast*

* *Pareus in locum. Veram fidem super petra ædificatam, nunquam deficere, sed semper conjunctam esse cum perseverantia.*

confessed) will I build my Church, and the gates of Hell (that is, all the power and policy of the Devil and his instruments) shall not prevail against it: the Minor is the Doctrine of our Church in the two Collects before alledged; and Gods elect, regenerate, true members of Christs Church (which is his mystical body) are inseparably knit together to Christ, and to one another: Hypocrites may be externally by outward profession, and separably united to the Church and Christ; but true believers in Christ, abide in Christ,

Job 13. 2. they are inseparably united to Christ, else, as was said before, Christ may lose his peculiar people, yea be a head without a body; for if one of his members

may be eternally separated from him, then others may also; and if others, then all of them may be so separated from him; for there is the same reason of one, that there is of another, yea of all. Our Saviour saith, *Not one of them his Father gave him, is lost, John 17. 12. yea the Apostle speaks fully, that nothing shall*

See Dr. *Field* of the Church, his Appendix, part. 1. p. 833. *That the elect called according to Gods purpose, have that grace that excludeth sin from reigning; and that this grace once had by them, is never totally nor finally lost.*

be able to separate us that are in Christ Jesus, from the love of God which is in Christ Jesus, Rom. 8. 35, 36, 37, 38, 39. Those whom Christ loved, he loved to the end, John 13. 1. Isa 54. 8. But with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer, Jerem. 31. 3. I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee, Jerem. 32. 40. And I will

Vide King James his Declaration against *Vorstius*, wherein he called the Doctrine of the Apostasie of the Saints taught by *Bertrius* (a Scholar of *Arminius*, that enemy to God) an heretical, blasphemous and wicked Doctrine.

make an everlasting covenant with thee, that I will not turn away from thee, do them good, but I will put my fear in their hearts, that they shall not depart from me: and Rom. 11. 29. The gifts and calling of God are without repentance. Gods decree of Election is unchangeable, and therefore the gifts that flow from it, are immutable too. God taketh not them away from them, neither can they that have them, lose them; Christ

prayed for them, John 17. 9, 15, 19, 20, 24. and Bishop *Mountain* himself confesseth that Christ was ever heard in what he prayed for.

A R T. IX.

That the corruption of our nature, commonly called Original sin, which remaineth in truly regenerated persons after Baptism, is not properly a sin.

THIS I renounce, 1. because 'tis contrary to the sound Doctrine of the Church of England in Homily of Christs Nativity, T. 2. p. 167. where we may read how excellently man was made after Gods own Image; and that Adam, falling into sin, had in himself no one part of his former purity and cleanness, but being altogether spoiled; insomuch, that he seemed to be altogether a lump of sin, and therefore by the just judgment of God, was justly condemned to everlasting death; and this plague fell not only upon himself, but also upon all his posterity and children for ever--as St. Paul, Rom. 5. By one mans offence, sin entred upon all--many were made sinners: by which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin, that is, became mortal and subject unto death, having nothing in themselves, but everlasting damnation, both of body and soul; they became, as David saith, corrupt and abominable, they went all out of the way, there was none that did good, no not one. And in the Homily of the Death of Christ, T. 2. p. 184. 'Is not sin, think you, a grievous thing in Gods sight, seeing for the transgression of Gods Precept in eating of one apple, he condemned all the world to perpetual death, and would not be pacified but only with the blood of his own Son. And in Homily of Christs Resurrection, T. 2. p. 195. 'Hard it is to subdue and resist our nature, so corrupt and leavened with the sower bitterness of the poyson, which we received by the inheritance of our old Father Adam. But more fully the Church of England in her 9th Article of Religion, of Original sin thus:

'Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature

• nature of every man that naturally is ingendred of the off-spring
 • of *Adam*, whereby man is very far gone from Original Righteousness
 • and is of his own nature inclined to evil, so that the flesh lusteth
 • ways contrary to the spirit; and therefore in every person born
 • into this world, it deserveth Gods wrath and damnation; and the
 • infection of nature doth remain, yea in them that are regenerate
 • whereby the lust of the flesh (called in *Greek* *φύσις σαρκος*, which
 • some do expound the wisdom, some sensuality, some the affection
 • (some the desire of the flesh) is not subject to the law of God; and
 • although there is no condemnation for them that believe, and are
 • baptized; yet the Apostle doth confess that concupiscence and
 • hath in it self the nature of sin. In which Article is declared

1. That *Original sin* doth not consist in following or imitating of *Adam*
 in sinning against God, as *Pelagians* vainly teach.

2. That *Original sin* is the **FAULT AND CORRUPTION** of the
 nature of every man, that by ordinary generation descends from *Adam*.
Psal. 51. 5. *Rom.* 7. 15. *Gal.* 4. 17. *Jam.* 1. 17. *1-Pet.* 2. 11.

3. That *Original sin* deserves Gods wrath and damnation in every
 person so born into this world, *Rom.* 7. 23, 24. *Gal.* 5. 17. *Ephes.* 2. 3.

4. That *Original sin* is, and remains in every person so born, even
 them that are regenerated, *Rom.* 7. from vers. 7. to vers. 25.

5. That concupiscence or lust hath in it the nature of sin, *Rom.* 7.
 11, 14, 15, 17, 18, 19, 20, 21, 23, 24. *Gal.* 5. 17.

Now sum up what the Church of *England* saith of *Original sin*, and
 then judg whether she doth not affirm, that *Original sin* is properly
 a sin.

2. Because 'tis contrary to the sound Doctrine of other reformed
 Churches, to be seen in the Harmony of Confessions, Sec. 4.

1. 'Tis contrary to the latter Confession of *Helvetia*. Man was
 • the beginning created of God after the Image of God in righte-
 • ness and true holiness, good and upright, but by the instinct of
 • Serpent, and his own fault, falling from goodness and uprightness
 • became subject to sin, death, and sundry calamities; and such
 • one as he became by his fall, such are all his off-spring, even
 • subject to sin, death, and sundry calamities; and we take sin to be
 • natural corruption of man derived or spread from those our
 • parents unto us all, through which we being drowned in evil con-
 • cupiscences, and clean turned away from God, but prone to
 • evil, full of all wickedness, distrust, contempt and hatred of God.

can do no good of our selves; no nor so much as think of any.

2. The Confession of *Bohemia* or *Waldenses*: A second kind of sin, is Original sin naturally ingendred in us, and hereditary, wherein we are all conceived, and born into this world. Behold (saith *David*) *I was born in iniquity, and in sin did my Mother conceive me; and Paul, We are by nature the children of wrath.* Let the force of this hereditary destruction be acknowledged, and judged of by the guilt and fault, by our proneness and declination, by our evil nature, and by the punishment which is laid upon it. 3. The *French Church* saith thus: 'We believe that all the off-spring of *Adam* is infected with this contagion, which we call Original sin, that is, a stain spreading it self by propagation, and not by imitation only, as the *Pelagians* thought, all whose Errors * we detest; and we believe * One of his Errors was, that that this stain is indeed sin, because Original sin is not truly and properly a sin, but a punishment. it maketh all and every man (not so much those little ones excepted, which as yet lye hid in their Mothers wombs) guilty of eternal death before God; we affirm also that this stain, even after baptism, is in nature sin. 4. The Confession of *Belgia*, which is this: 'We believe that through the disobedience of *Adam*, the sin which is called Original, hath been spread and poured into all mankind. Now Original sin is a corruption of the whole nature, and an hereditary evil, wherewith even the very infants in their Mothers wombs are polluted; the which also, as a most noysome root, doth branch out most abundantly all kind of sin in man; and is so filthy and abominable in the sight of God, that it alone is sufficient to the condemnation of all mankind; neither are we to believe that this sin is by baptism utterly extinguished, or plucked up by the roots, seeing that out of it, as out of a corrupt fountain, continual floods and rivers of iniquity do daily spring and flow. 5. The Confession of *Auspurg* saith thus: 'And this Original blot is sin indeed, condemning and bringing eternal death, even now upon all that are not born by baptism and the Holy Ghost. 6. The Confession of *Saxony*, Art. 2. treats largely of Original sin: 'Where she approves the Doctrine delivered to us by the first Fathers, Prophets and Apostles, and the Apostles Scholars, even unto *Augustin*, and after his time, and condemns the Doctrine of *Pelagius*, and all those who have scattered in the Church

Church like doing follies to those of the *Pelagians*, and they like not the usual definition given of original sin, viz. Original is a want of Original justice, which ought to be in us; and afterward they say, That these wants, and this whole corruption of sin, and not only a punishment of sin. Harmony of Confessions, 4. p. 76, 77. 7. To this may be added the Confession of the Church of Ireland, which, Article 24th, is the same with the Church of England. 8. The Confession of the Church of Scotland may be seen in the Confession of Faith made by the late learned and orthodox Assembly of Divines, c. 6. Articles 5, 6. This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified yet both it self, and all the motions thereof are truly and properly sin: every sin, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto, doth in its nature bring guilt upon the sinner, whereby he is bound under the wrath of God, and curse of the Law, and so made subject to death, with all miseries spiritual, temporal and eternal.

Now if these Churches Confessions suffice not to prove original sin to be properly a sin, give me leave, I pray, humbly to offer further Confirmation and Explication, these things that follow.

1. That Original sin is either $\left\{ \begin{array}{l} \text{Imputed,} \\ \text{or} \\ \text{Inherent.} \end{array} \right.$

1. Original sin imputed, is the inobedience of Adam, in whose all meer men were, and sinned, is imputed to all his posterity, they in their own persons had actually violated the Law of God eating the forbidden fruit, *Rom. 5. 12. Wherefore as by one man entered into the world, and death by sin, so death passed upon all men, that all have sinned*; that is, in that one man, in Adam legally they stood under his Covenant; naturally, as they bear his Image, as they were in his loins, as two Nations are said to be in the womb of *Rebecca*, *Gen. 25. 23.* and *Levi* to have paid tithes in the womb of *Abraham* to *Melchisedeck*, *Heb. 7. 9, 10.* the slavish estate of the parents, is imputed to their children. The natural man, though he may think himself free, yet is sold under sin, *Rom. 7. 14.* as

lion of great persons against their King; not only hurts their own persons, but stains their blood, and is imputed to their posterity: so is *Adams* first sin imputed to us, who were in his loins, and are natural ordinary partakers of his nature: and *Rom. 5. 13.* 'tis said, that sin was imputed; for until the law (that is of *Moses*) sin was in the world; but sin is not imputed where there is no law, that is, where there is no law broken.

1. Original sin inherent is hereditary corruption naturally propagated unto us from the fall of our first parents, making us guilty of temporal and eternal punishments; whereby we are utterly indisposed, disabled, and made opposite to every thing that is good, and wholly inclined to all that which is evil, from which do proceed all our actual sins; whereby every meer man is so corrupted in his understanding, that he doth not, cannot know any thing sufficiently concerning meetly divine things belonging to his eternal salvation, without the special grace of God. *Matth. 16. 17, 18.* *Flesh and blood have not revealed this unto thee, but my Father which is in Heaven, 1 Cor. 2. 14.* For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned: and this is called sometimes blindness, *Ephes. 4. 18.* Vanity and carnal-mindedness in the mind and understanding, *Ephes. 4. 17.* *Rom. 8. 7.* The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; hardness in the conscience, who being past feeling, *Ephes. 4. 19.* Pravity or perverseness in the will, which is commonly called *corruption* in the appetite; and this is formally a turning or aversion from that which is good; materially 'tis an inclination to that which is morally evil. There is in the will of man: 1. an impotency to that which is spiritually good, as the understanding of a meer natural man cannot rightly think of any thing that is spiritually good; so the will of a meer natural man cannot rightly of it self.

Vide Homily of the Nativity of Christ, T. 2. p. 167. supra.

In Adamus nos omnes rei facti fuimus; quia nos omnes fuimus, quod ille unus erat, unde natura corrupta ad nos quatuor emanavit vulnera ignorantia in intellectu, malicia in voluntate, infirmitas in irascibili, & rebellio in concupiscentia appetitu. Aquin. 12 x q. 84. Ex Beati, Litchfield Bishop Trid. anx. facie. controversiarum, c. 3. de peccato. q. 5. p. 121.

will any thing that is spiritually good, 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, Phil. 2. 13. It is God that worketh in us both to will and to do of his own good pleasure. 2. A proneness only to that which is evil, Gen. 6. 5. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts or purposes, or desires of his heart, was only evil continually. 3. Averseness from that which is good, Rom. 8. 7. The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. Read Rom. 3. 10, 11, 12. Ephes. 2. 1, 2, 3, 5. We are all dead in trespasses and sins, and by nature the children of wrath: by nature, not pure, but corrupt, and that corrupted by Original sin: That which is born of the flesh, flesh, John 3. 6, and who can bring a clean thing out of an unclean? Job 14. 4. Now Papists grant that original sin imputed, is properly a sin; but inherent, they say, is not properly a sin. Pelagius, that old Heretick, was the Father, and the Popish, Arminian, and Semi-pelagian Divines are the Followers and followers of it. Bellarmine, T. 4. l. 2. de peccato, c. 3. sin

Bellar. l. 5. de remissione gratiæ, c. 3. 9. & c. 10. Peccatum inhabitans, Rom. 7. non nisi improprie dicitur peccatum.

from Jam. 1. Quod & Facobo in illo non vocatur peccatum, illud non est peccatum; quod parit peccatum non est peccatum. And Dr. Jeremy Taylor, our Archbishop Lauds Chaplains, Laurence shop in Ireland, in his further Explication

of original sin, saith expressly thus: 'That original sin is not our sin properly, not inherent in us, but is only imputed, as to bring evil effects upon us; for that which is inherent in us is a consequent only of Adams sin, but of it self no sin; for there being but two things, the constituent parts of original sin, the

So Pelagius and Arminius picad.

'want of original righteousness in us; and the concupiscence; neither of these can be a sin in us, but a punishment of Adams sin they may be. P. 459. And

p. 475. of the same book, he saith, 'That original sin is not an inherent evil, not a sin properly, but metonymically, that it is the effect of one sin, and the cause of many; a stain, not a sin; it doth not damn any infant to eternal pains of hell. And p. 474. he saith thus: 'And since no Church did ever injoin any Catechumen, any penance, or repentance for original sin, it seems horrible and unreasonable, that any man can be damned for

for that, for which no man is bound to repent. But, Sir, is that only properly sin, for which the Church enjoins penance? Did the Jews injoin any penance for Poligamy? and doth the Christian Church injoin penance for inward sins? is not the 10th Commandment made void by this Doctrine? did not King David, *Psalm 51. 9.* and St. Paul, *Rom. 7.* confess their original sin? or was King Davids and St. Pauls Confession, one of your Brother--Dr. Hammonds free-will offerings, commended even to meriting? And I may read there his Explanation of the 9th Article of the Church of England, and then judg whether that of Knot the Jesuit be not true, *That the Doctrine of the Church of England began to be altered in many things, for which our Progenitors forlook the Roman Church; for example, it is said, that the Pope is not Antichrist, prayer for the dead is allowed, *Limbus patrum*; it is maintained that the Church hath authority in determining controversies of faith, and to interpret Scriptures about free-will, predestination, universal grace; that all our works before effectual vocation are not sins, merit of good works, inherent righteousness, faith alone doth not justify, Traditions, Commandments possible to be kept: your Thirty nine Articles are patient, nay ambitious of some sense, in which they may seem Catholicick: for Dr. Heylin in his *Cyprianus Anglicus*, lib. 4. p. 212. alledgeth much of this charge of Knot as a commendation of our Church: and upon the 20th and 34th Articles, he saith, *That more power than this, the Church of Rome did never challenge, and less than this was not reserved unto it self by the Church of England, in his Introduction to his *Cyprianus Anglicus*, p. 20, 21. where he saith, That in the year 1571, the Articles agreed upon in the year 1562. were re-printed, and this clause of the Church hath power to decree Rites and Ceremonies, and also in controversies of Faith] (as he saith) was left out by the power of the Genevian *faction (if it were not for the Genevian-faction, your faction would soon bring us all to Rome) but the times bettering, and the Governors of the

*Preface to Charity maintained, *Sec. 2. Heylins Cyr. Anglicus*, l. 4. p. 252, 253.

* That was the Parliament that that year confirmed the Article 5, to which alone subscription was injoined; yet, Heylin saith, it left out the Prayer against the Pope out of the Letany.

Church taking notice thereof, there was care taken (’tis believed in A. B. Land, as Mr. Prin and Burton discovered) that the said clause should be restored unto its place in all following impressions of the book; but if it may be said to be restored to its place, ’tis wondrously

Heylins Cyp. Angl. l. 1. p. 76. And ’tis left out of the Articles of Ireland, 1615, which were allowed by King James.

Dr. Mocket (Warden of All-Souls Colledge, and Chaplain to A. B. Abbot) should forget to put it into the 20th Article, when he made his book in Latin, intituled, *De politica Ecclesiæ Anglicana*, in which, he set down all our Liturgy, the 39 Articles of Religion,

the book of Ordination of Priests and Deacons, and Consecration of Bishops, &c. I say, if it had been in the Article, ’tis very strange, that a man of his learning and integrity, and power and expectation too, should leave it out; but you see ’tis put in, as you may well guess by whom, and to what purpose, by what Heylin saith of it, it reserved (or rather restored) to it self as much power as the Church of Rome ever challenged, which X. Jesuit observed, 'That their Churches (as the Jesuit goes on) be-
ginning to look with a new face, their walls to speak a new language, that men in talk and writing use willingly the once forbidden names of Priests and Altar, and are now put in mind, that in exposition of Scripture, they are by Canon bound to follow our Fathers; that Protestantism waxeth weary of it self, that Cal-

* For proof, read Dr. Heylins Cyp. Anglicus, and its Introduction, Cyp. Angl. l. 4. p. 414, 415, 416. There you'll see the agreement made betwixt the Pope or his agents, and some of our Clergy men; and that which they call the ancient Catholick Religion, is nothing but Popery, only abatement in some things, at least for a time, in Cyprianus Anglicus was sealed in his *panisficatibus*.

nism is accounted * heresie at least, and little less than treason. I say much of this, Heylin saith, with truth, and he himself in his Introduction to that History, and other books, makes very manifest. What Chillingworth answereth to this bold charge of the Jesuit, you may see in Dr. Chynells rise and growth of Socinianism, c. 6. The Carterburian Religion, not the true Protestant Religion, p. 70. But to return to my business, Bellarmine is answered by learned Dr. Ames, a Nonconformist, in his *Bellarminus Enervatus*, T. 4. l. 2. de peccato originali,

l. c. 3. p. 34. ad p. 46. which I have read; and Bishop Jeremy Taylor's answer is answered very learnedly and fully by Mr. Henry Jeanneret, another Nonconformist, which I have not read: how conformable the Bishop's Doctrine is to the false Pelagian condemned Doctrine of the Church of Rome, and Nonconformable to the true and approved Doctrine of the Church of England, let the indifferent and judicious Reader judge, Vide *Maccovium Rediv. negotiorum Laudos Arminianorum* l. 9. p. 118.

That Original sin inherent in us, is properly sin. I prove thus:

1. That which hath the name and nature of sin properly so called, is sin properly so called; but original sin inherent in us hath the name and nature of sin properly so called; ergo, it is sin properly so called.

1. It hath the name of sin properly so called, given unto it in sacred Scripture. The Reverend * A. B.

after tells us, That all other sins have their special names, but original sin is properly called sin: and † Polanus before him saith, that 'tis called absolutely sin, Rom. 7. 8, because it is the spring and fountain of other sins, peccatum peccans, sinning sin, Rom. 7. 13.

peccatum inhabitans; indwelling sin, Rom. 7. 17. 20. and Mr. Hilderham upon Psal. 51. p. 283. tells us, that the Spirit of God expressly calls it sin, Psal. 51. 5. Behold I was slayen in iniquity, and in sin did my Mother conceive me: (and so Dr. Mer. * In locum, Casaubon, * Musculus, and Dr. Ames expound the place, which place Bishop Prideaux * saith,

cannot be understood, but of original sin. and its propagation, as both ancient and modern Divines expound the place) and in

three Chapters of the Epistle to the Romans, viz. 6. 7. 8. 14 times at least; and Heb. 12. 1. Rom. 6. 6. 12. 13. 14. Rom. 7. 7. I had not known sin, by the law; for I had not known lust, (that is to be sin) except the law had said, Thou shalt not covet. Where 'tis clear, that lust, by which I meant the first unlawful desires or motions, which have not the consent of the will, lust in the habit or disposition, inclination, imagination, as well as lust in the act, is forbidden in the Tenth Commandment, but, as not only Beza, Pareus, Calvin and Peter Martyr, but also

* Sum of Christian Religion, p. 144.

† Amand. Polan. Syntag. l. 6. c. 3. p. 336.

* Fasciculus controversiarum, c. 3. q. 5. p. 112.

B. Prideaux Fasc. contro-
vers. c. 3. q. 3. p. 112. Shar-
pius Symphon. 2a. Novif.
Epoc. p. 397. + A. B. Usher
Sum of Christian Religion,
p. 144.

Dr. Willet and Wilson, and Dr.
and Diodate upon the place,
Andrews and Dr. Major upon the
Commandment, and Bishop
and Sharpus elsewhere assure
verse the 8. For sin taking occasion
the Commandment (the more it
like more it bursteth forth, + an

streams do, that cannot be stopped, till God by his holy Spirit
it) wrought in me all manner of concupiscence; for without the
was dead; that is, it seemed so to him, because he knew it
felt it not; but when he knew the law, he knew sin, and
activity, and found 'twas alive: so verse the 14. But I
fold under sin. Man is said to be carnal two ways: 1. *Quia*
carni, because he serves the flesh; so unregenerated men are
nal. 2. *Quia praelivis est carni*, because he is inclined to
the flesh, that is, original corruption, which is called *flesh*,
1. Gal. 5. 17. so Paul was carnal; though he had mortified
he had some relicts or remainders of it, an inclination to
of the flesh; he was carnal in opposition to the law that was
ritual, that is, he was not so spiritual as the law required;
der sin: slaves to sin are of two sorts: 1. Some sell themselves
sin, original sin and its lusts: they willingly obey the lusts
flesh, so did Ahab, and such are wicked men. 2. Some are
another, and such a slave was Paul, even after his actual conversion
for he was a slave against his will, he desired to escape from
ster, he served him unwillingly, as may be seen verses the
20. It is no more I that do it, but sin (that is original cor-
tion) that dwelleth in me. So verses 23, 24. so Rom. 8. 2; he
have added Rom. 5. 12. As by one man sin entered into the world,
death by sin: so verse the 13th. For until the law, sin, that is
ginal sin, was in the world, which the Apostle proves, be-
death was in the world till Moses, v. 14.

2. Original sin hath the nature of sin, properly so called
I prove thus: 1. Because it is *ἀνομία*, a transgression of the law,
which is the definition that the Spirit of God gives of sin, and
perly so called, 1 John 3. 4 *ἀμαρτία ἐστὶν ἀνομία*, sin is the
gression of the law, as we translate the words; but *ἀνομία* is derived
from *Alpha*, a Primitive Particle, and *νομος* the law, and

es a want of conformity to the Law of God. Now that Original sin is *aspectu*, I prove thus :

1. Because it is a want of that righteousness, which all men ought to have; * Scholastical Divines define it to be *avertia rectitudinis debita*, a want of rectitude, which ought to be in every reasonable creature. And this I might prove out of *Aquinas*, 12^a

82. a. 3. con. *Cum originale peccatum iustitie originali opponatur, nihil aliud formaliter est, quam iustitie originalis per quam Deo voluntas subdebatur, privatio: materialiter vero, aliarum virtutum virium ad bonum communicabile ordinata conversio, quae communi nomine concupiscentia dici potest*; by which 'tis clear, that original sin is nothing else formally, but a privation of original righteousness, by which the will of man was subject to

God; and I find *Anselm* so defining it. *Peccatum originale est privatio iustitie originalis debite*; that is, Original sin is a privation of original righteousness, which ought to be in us. Thus far the reformed Churches abroad

do, yea the Bishop himself doth go, and that this Original sin is a want of that righteousness which is due, and which all men ought to have, I prove, Because it is a want of that righteousness which our Father *Adam* had, viz. the pure Image of God, and perfect conformity to the will of God; for that *Adam* (being a publick person, representing all men naturally to de-

scend from him, as the fountain, or representative of all such men) had, when he was first created in the state of Innocency, he had, not only for himself, but for all his posterity that were naturally to descend from him; he had it as well for us, as for himself, and therefore we had in him that original righteousness, and we are bound to keep Gods Law [*Do this*] as well as he was, and shall dye

for

* Vide Dr. Barlow Exer-
citat. 2.

Homily of the coming down of the Holy Ghost, p. 209. Man of his own nature is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, without any spark of goodness in him, without any vertuous or godly motion, only given to evil thoughts and wicked deeds.

Bishop Taylor himself confesseth that *Scotus* is pleased to affirm, That there is an obligation upon humane nature to preserve original righteousness. *Explanat. of Original sin*, p. 460.

for ever for want of it, if God take us not into his Covenant of Grace, and accept not of Christ's active and passive obedience for us, and impute it not unto us; what Adam had, he had for us; and what he lost, he lost not only for himself, but for us also; and this is the sound Doctrine of all our Orthodox Protestant Divines; and therefore I conclude, that original sin is a want of that original righteousness, which all men ought to have; and our 9th Article saith, That man is very far gone from original righteousness, which implies that he ought to have it.

2. Original sin is *ἀνομία*, because 'tis a want of due conformity to the Law of God, which ought to be in us; for that requireth perfect love to God, and perfect love to our neighbours; thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy might; that is, all God, and with all thy whole man, Deut. 6: 4, 5. Deut. 10. 12. Matth. 22. 37. Mark 12. 30. And thou shalt love thy neighbour as thy self, Matth. 22. 39. 40. On these two Commandments hang all the law and the prophets; and the Law of God is perfect, Psal. 19. 7. and * requires

* Homily of Christs Death, p. 182. and so much Bishop Taylor himself acknowledgeth the Harmony of Confessions allows, as our Doctrine, *Explanat.* p. 492.

perfect obedience of every man: for Gal. 3. 10. Cursed is everyone that continueth not in all things that are written in the book of the law to do them; and this perfect obedience to the whole moral law, all men that will be saved by their own good works, must per-

form, else they will not be eternally saved, but damned; yea this perfect love is required in the affirmative part of the Tenth Commandment, Thou shalt not covet; thou shalt love thy neighbour, not only in word, but in deed, and in truth, perfectly and constantly. Now this perfect love to God and man, no meer man in this world, since Adams fall from his original righteousness, hath performed; and this impotency is an effect of Adams first sin, and is a part of original sin inherent in us, Rom. 7. 18. I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not; that is, in my unregenerate part dwelleth no serious and settled study, desire and love of that which is spiritually good; and though he found in his regenerate part through Gods special renewing grace, a will ready to do that which was spiritually good, yet in his flesh, that is, in his unregenerate part, he found no will, no power, no ability to perform it, as he ought; and

and the cause or reason of this impotency or inability was *sin that dwelt in him*, v. 17. To this purpose is 1 Cor. 2. 14. *The natural man* (that is, the man in the state of corruption, in whom original sin doth reign) *receiveth not the things of the Spirit of God, for they are foolishness* (he looks upon them not only as foolish things, but as foolishness) *unto him; neither can he know them, because they are spiritually discerned*. Now perfect love presupposeth knowledge, for *nisi non nisi nota possunt*, only things known are loved.

So much to prove, that the first constituent part of original sin, is properly sin. Now that the second constituent part of original sin, viz. *Concupiscence* is properly sin, I prove thus:

1. Because 'tis formally of it self contrary to the Law of God: the major implied is undeniable, because only sin is formally, and of it self contrary to the Law of God; for though, as Bellarmine objecteth, the Devil and unjust Laws be *subjective*, contrary to the Law of God, yet they are not so *formaliter & per se*, formally, and of themselves, but only because they are the subjects of evil qualities or defects, which are formally, and of themselves contrary to the Law of God: the minor expressed, viz. *that concupiscence is formally, and of it self contrary to the Law of God*, appears by Rom. 8. 7. *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be*. The words in the original, which our 10th Article hath, *φρονημα της σαρκος*, the wisdom, sensuality, affection, or desire of the flesh, is not only an enemy, but is enmity against God; for the word in the original is *ἐχθρα*, with the accent in the first syllable, which signifies enmity, not *ἐχθρα*, accented in the last syllable, which is the adjective in the feminine gender, and cannot agree with *φρονημα*, the substantive of the neuter gender, for then it should be *ἐχθρον*, and it notes the irreconcilableness of the flesh to the spirit; an enemy may be reconciled, but enmity cannot; and the reason given to prove *φρονημα της σαρκος*, to be enmity against God, is, because it is *not subject to the law of God, neither indeed can be*: the wisdom of the flesh is enmity against God, in the abstract; Corruption in the nature is not only averse from the law of God, but it is also against it; it is not subject to the law of God by reason of its pride and contumacy, neither can it be, by reason of its pravity and perverseness. *The flesh* (saith Diolante) *is not only*

incapable to submit to Gods will, through weakness, but also through natural repugnancy. To which may be added Rom. 7. 14. *For we know that the law is spiritual* (and the law is spiritual, because it binds not only all the humane creatures intents and purposes, but his whole force and power, and all the thoughts and inclinations of his heart to an holy inward obedience, as well as to an outward compleat conformity to the will of God; which if he did as he ought to perform, he should be spiritual too, and free from death), but *I am sold under sin*, contrary to, and averred from the law. St. Paul after he was regenerated, was like other men, in part carnal, through the proclivity of his nature to commit those sins, which, according to his regenerate part, he hated and would not; so our sound and learned Divines expound the place, and urge the following verses to prove, that concupiscence is properly a sin, and in the regenerate after baptism.

2. Concupiscence is properly sin, because 'tis forbidden in the law of God, Rom. 7. 7. *I had not known sin, but by the law: for I had not known lust* (the sudden motions of mind, unlawful desires and affections which arise in the soul, and have not the consent of the will, as our Orthodox Divines expound the word), this is, to be sin, except the law had said thou shalt not covet. Where 'tis clear, that concupiscence is called sin, and that 'tis forbidden in the law, of which before. To which may be added the 9th Article of our Church of England, which saith thus: *Yet the Apostle doth confess that concupiscence and lust bath of it self the nature of sin*; and the Article saith, that 'tis a FAULT and corruption of the nature of every man. Bishop Jeremy Taylor himself confesseth, that 'tis in the Latin Copies called *vitium nature*, which I think in Morals, is Englished, *vice*, in Theologicals, *sin*; and if *virtutes Ethicorum sint splendida peccata*, sure their vices are *proprie-dicta peccata*; which yet the Bishop, with the Jesuits denies.

3. Concupiscence is contrary to the Law of God, because we are commanded to put it off, Ephes. 4. 22, 23, 24. *That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righte-*

eousness

innocent and true holiness. Where original sin is called *the old man*, as 'tis * *Rom. 6. 6.* that is, the *body of sin*, not nature, but our corrupt nature, which we have contracted from our old Father *Adam*, as all our learned and sound Divines expound the places, and the phrase.

4 That 'tis properly sin, I reason thus; that which *rendreth* persons obnoxious to the wrath of God, is sin properly; but original sin *rendreth* persons obnoxious to the wrath of God, ergo, original sin is properly sin: the major is undeniable, because nothing that is not properly sin doth render us obnoxious to Gods wrath. God is angry with nothing but sin, or for sin; the proper object of a Christians hatred, should be sin, and 'tis of God's, as being only contrary to his nature and law, *Gal. 3. 10* the minor may abundantly be proved by plain Scripture, *Rom. 5. 12.* *As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:* and *Rom. 6. 23.* *For the wages of sin is death;* (by which, in regard the Apostle speaks absolutely, without any limitation, he meaneth death in general, of what kind soever, temporal and eternal, *Gal. 3. 10.* *1 Thes. 1. 10.* *Rom. 5. 18.* And because Bishop Tay-

lor * denies it of death eternal, I pray read what the Church of England saith of it in her Homilies of Christ's Nativity, *T. 2. p. 167.* and Homily of Christ's Death, *T. 2. part. 2. p. 181. and 184.* set down before in the beginning of this Article, * *ps 103.*) and *Ephes. 2. 3.* *We are by nature the children of wrath.* We are not so by pure nature, then we must needs be so by corrupt nature, and that is original sin inherent in us: Children of wrath are subjects of sin, and through desert of sin subject to wrath, that is, the wrath of God, which he hath threatened against sinners for sin, death and damnation, and temporal judgments, *Ephes. 5. 6.* *Because of these things cometh the wrath of God upon the children of disobedience;* only children of disobedience are children of wrath; where there is no sin or disobedience,

* *Calvin, Pareus, Peter Martyr, Diodate, Willer, Dr. Featley, Wilson in locum, and Bishop Reynolds of the sinfulness of sin, p. 139.*

* *Explanat. of original sin, p. 469, 470.*

* *Man was justly condemned, therefore condemned to everlasting death.*

ence, there God hath no wrath: and our 9th Article of Religion saith plainly, that *this original sin in every person born in this world, deserveth Gods wrath and damnation: and so our*

* Questions of Church * Catechism saith, *For being by nature born in sin, and the children of wrath: and it cannot be understood of lust with consent of*

will: for that, Paul brought up at the feet of Gamaliel, without doubt, knew to be sin, and that also is actual sin, and not original, of which the Article treateth. 2. *Because infants conceived and brought forth in sin, who never committed any actual sin in their own persons, have died, as you may see in Davids child, 2 Sam. 12. 18. and experience daily shews it, and Rom. 5. 14. proves it. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, (that is, actually committed any sin in their own persons; over them, that is, over infants, who sinned not actually, or by imitation, but*

Archbishop Ushers Sum of Christian Religion, p. 143. Bishop Prideaux his Fascic. controver. c. 3. q. 3. p. 113. Parcus in locum.

only by an inherent corruption of nature in them: so our Reverend Divines, A. B. Usher and Bishop Prideaux, and many more of our sound Divines, as well as the ancient Fathers expound the place: and in the order of our burial, 'tis said, that by Adam all die, 1 Cor. 15. 21, 22.

Obj. But it will or may be objected, that *infants sinned in Adam, in whose loins they were, and that they are punished with death, not for their own inherent corruption of nature that is in them, but for the sin of Adam, in whose loins they were, imputed to them.*

Ans. To this I answer, 1. That neither Bellarmine nor Papish Concil. Trid. 5. Sec. 5. Can. Bel. de Sacrament. baptismi, c. 11. saith, *Effectus baptismi primarius est ita peccatum omne abolere, idque vi operis operari, ut quæ reliqua manet prava fidelibus concupiscentia peccatum veniale censeri non debet:* and Bishop Taylor saith, *That this concupiscentia or inclinatio to forbidden instances is not imputed to the baptized, nor*

to the regenerated. Further Explanat. of original sin, p. 300. And in the next Page he saith, It is a contradiction to say, that the sin remains, and the guilt is taken away—if he pardons, he takes away the sin; for in the justified, no sin can be inherent, or habitual. Now is not this most notorious false Doctrine, condemned in the Palestine Synod, Article 9th, objected against Pelagius, and contrary to Article the 9th of the Church of England, which saith, That this infection of nature doth remain, yea in them that are regenerated? And the 15th Article, which saith thus: But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive our selves, and the truth is not in us; and contrary to 1 John 1. 8. yea, is not this only Antinomian, yea Antichristian? What, have justified persons no sin inherent in them? Is justification an abolishing of the being of sin in the justified? And p. 461. he saith that in infants the very actions and desire of concupiscence are no sins, and therefore much less is the principle: but more to my purpose he saith, ibid. p. 481. That after baptism the guilt of the first sin doth not remain: which if it be true, then according to him, they die not for that sin, and that all persons baptized (be they non-elect) are freed by it from the guilt of that sin; and that if they die before they commit actual sin, they are undoubtedly saved, which many learned Divines doubt of, and many more plainly deny it: the Scriptures alledged by Papists, as Ephes. 5. 26. Tit. 3. 5. either are not understood of external baptism, but of internal sanctification, or regeneration; or if of baptism, then they are to be understood obfignificativè, not physice, significativè, not realiter; else it would follow, that every person that is baptized, is really and internally regenerated, which is most apparently false. For, 1. many that are baptized, live most wicked lives, and die most wicked deaths, if the tree may be judged by the fruits: or else he must hold with Jesuitical Papists, that truly regenerated persons may totally and finally fall away from saving-grace (against which Popish Error, read what is said before) and become castaways and damned. And because baptism came in the place of circumcision, it would follow, that all that were externally circumcised in their foreskins, were also internally circumcised in their hearts; which is clearly contrary to Romans 2. 28, 29. For he is not a Jew, which is one outwardly—but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men,

men, but of God: where 'tis obvious, that some were outwardly, but were not inwardly circumcised, and in their hearts, and so it may be here. Besides, our most learned and sound Divines, as Bishop Prideaux, Mac-covius, and many others out of St. Augustin hold, that *fin is taken away by baptism, (yea by justification) non ut non sit, but only non ut imputetur: the blood of Christ washeth away sin meritoriously, the Spirit of God efficiently, the word instrumentally, the Sacraments symbolically, significatively, and obsignificatively.*

that *original sin is washed away by baptism*: Our Conformists consent and assent, and subscribe to this Position (which whether true, and so certain as it's said, I determine not, because I know not how to prove it by Gods word). It is certain by the word of God, that children, which are baptized, dying before they commit actual sin, are undoubtedly saved, Rubr. after Baptism; by which they do, yea must hold, that original sin imputed is washed away from them by baptism, and therefore original sin imputed, is not, cannot be, according to them, the meritorious cause of infants death, dying before they commit actual sin in their own persons.

2. I answer, that many infants have died soon after they were baptized: (I saw one die within a quarter of an hour after 'twas baptized) before

they could be conceived to have committed any actual sin in their own persons; therefore original sin inherent, was the procuring, or meritorious cause of their death, and consequently 'tis properly sin: their cryings cannot in reason be thought to be sinful frowardness, or actual sin, but are but the fruits of pains or wants, which are punishments of original sin yet remaining and inherent in them, which do undeniably prove it to be sin properly so called; for God never punisheth, but for sin, as the Bishop himself saith, *ibid.* p. 463.

5. There is one testimony more, which is good against the Bishop, and all Conformists, and 'tis a true one; 'tis the beginning of the order of Baptism set down in our Liturgy, thus: "Dearly beloved, for-as-much as all men be conceived and born in sin; and our Saviour Christ saith, None can enter in-

to the Kingdom of Heaven except he be regenerate, and born
 of Water, and of the Holy Ghost: by which 'tis clear,
 that 'tis the Doctrine of the Church of England, that infants are
 conceived and born in sin, but not in actual sin; Ergo, in origi-
 nal sin. Now, I pray, read all these things once again seri-
 ously, and consider how strangely the sound Doctrine of the
 Church of England is undermined, perverted, if not wholly sub-
 verted by her pretended dissenting sons, and the false Doctrine of the
 Church of Rome is countenanced by them, robbing in face will and
 natural power to convert a man self, &c.

But before I leave this, a few words to the main argument
 for this Popish old Pelagian Error; and that is this: That which
 is not * voluntary, is not sin; but
 original sin inherent in us, is not vo-
 luntary; Ergo, 'tis not sin pro-
 perly. To which I answer, by
 denying the major; all sin is not
 voluntary in their sense.

* Bishop Taylors further
 Explanation of original sin
 frequently, and so, Papists
 and Pelagians.

1. Because the error of the mind,
 which the will doth follow, is
 sin, and yet its involuntary, because it goes before every act of
 the will.

2. Sins committed through ignorance, are not voluntary, and
 yet are sins properly, Levit. 5. 15. *John not St Paul say, the will is free*

2. I deny the minor, *not St Paul say, the will is free*

1. Because original sin was voluntary in Adam, in whole loins
 we were, who voluntarily committed the first sin for himself and
 us too. And,

2. Also it may be said to be voluntary in us, because we
 in our wills are prone to sin.

3. The main of the Adversaries arguments, that Original sin
 is involuntary, will reach only the propagation of it. To which
 I answer, that man is corrupted even from the womb, is evi-
 dent by sacred Scripture; how this came unto us, we should
 not be curious to inquire, but rather industrious in Gods way
 to amend it; yet the learned do say, that God, not as a Cre-
 ator, but as a Judg, made the Souls of men in the seed, without
 that

ART. X.

That meer men in this life since Adam's fall, can perfectly fulfill Gods whole Moral Law, and also voluntarily do works besides and above Gods Commandments, which they call works of Supererogation, which are greater and holier than the works of the Moral Law, and do merit remission of sins and eternal life, not only for themselves, but also for others.

Rhem. Test. ant. 1 Cor. 8. 14. Pet. a Soto assert. Cathol. de lege. Doctor Hammond's Tract of Will-worship, Sec. 16. 19. saith, That when a man shall out of a pious affection do any thing else, beside what God hath commanded by any particular precept, this action of his is to be accounted so much the more commendable, and acceptable to God: which Mr. D. Cawdry hath answered, p. 71. 72. of Will-worship.

THIS I renounce: 1. Because 'tis contrary to the Doctrine of the Church of England in all its parts. As Article 14th. which saith thus: *Voluntary works besides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all those things which are commanded you, say ye are unprofitable servants. In which Article we have these four things held forth unto us.*

1. That works of Supererogation are voluntary works, besides, over and above Gods Commandments, and so vice versa, voluntary works, besides, over and above Gods Commandments, are works of Supererogation. Of which kind are Popish vows of voluntary poverty, regular obedience, perpetual continency, Feasts, Fasts, Ceremonies, Pilgrimages, and such like Will-worships made by them, but not commanded by God in his Words:

2. That works of Supererogation, or voluntary works, besides over and above Gods commands, cannot be taught without arrogancy. Which works, besides, and above that which God hath commanded and imposed, are called sometimes Ordinances of the world, Col. 2. 20. Voluntary Religion, Col. 2. 23. Doctrines of Devils, 1 Tim. 4. 1. forbidden in the Word of God, where we are commanded :

1. To walk not after the laws of men, but according to the statutes of God, Josh. 1. 7, 8. Be strong and very courageous, that thou mayest observe to do according to all the Law which Moses my servant commanded thee; turn not from it to the right hand, or to the left, that thou mayest prosper whither soever thou goest. This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. For then thou shalt make thy way prosperous, and then thou shalt have good success. Till this be done, Rulers must not look to prosper in their Government at home, and undertakings against their enemies abroad.

2. To hear Christ, Mark 8. 7. who teacheth Christians their duty, setting before them as their rule and direction, the law and word of God, Mat. 9. 17, 18, 19, 20, and more than that, he doth not urge and against mans needless injunctions, Mark 7. 7. They worship me in vain, saith Christ, teaching for Doctrines the commandments of men. And teaching them to observe all things which I have commanded you, Mat. 23. 20. And Christs sheepe hear his voice, but not the voice of strangers,

Joh. 10. 3, 5. The works of Supererogation are more rightly called the works of superarrogance, saith a learned man. *Festus Homini*, Disp. 19. c. 6. *Opera supererogationis restius opera superarrogantia appellantur.*

3. That Voluntary works, or works of Supererogation, besides, or above the Commandments of God, are the subversion of godliness, and religion, and cannot be taught without impiety. The reason is rendered in the body of the Articles. And 'tis so, saith Mr. Thomas Rogers in his Explications and Confirmations of the 39 Articles, upon the 14th Article.

1. Because Gods Law is thereby broken, that mens may be kept, Mark 7. 7, 8.

2. The holy Scriptures must be contemned as not sufficient enough to bring men to the knowledg of Salvation, which St. Paul saith, able to instruct in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work, 2 Tim. 3. 16, 17.

God, who is only wise, 1 Tim. 1. 17. is made unwise, in not prescribing so necessary works. To which I add:

1. That true Godliness is the right worshipping of God, as he hath appointed in the Canonical Scriptures, as all know, that know the meaning of the Greek word *εὐσεβεία*, which signifieth piety or godliness. 2. Voluntary works, or works of Supererogation advance worship mens devising, directly against the scope and end of the second Commandment, wherein God hath commanded men to worship him, he hath prescribed; and forbidden will-worship, as all our Learned and Orthodox Divines expound that Commandment.

They that do worship God by such ways and means as he hath prescribed in his Word, do not love, but hate God, as both A.B. Usher, and bishop Babington declare in their Expositions upon that Commandment; and they worship a God of their own devising, as not only Mr. Perkins, but also Peter Mar-

tyr, do plainly demonstrate, *Nullus verus Deus, &c.* That is not a true God that would be worshipped by these things, that is such things as the true God had not commanded or warranted in his Word, of which he spake before) whence it remaineth, that wicked men will they add such rites (as he was speaking of before) to Gods sacred things and ordinances, that they do not adore the true God, but him whom they feign to be delighted with such things; and seeing there is no such one in the world, they worship the idol of their own brains, and therefore may lawfully be called Idolaters. * *Loc. com. claus. 2. c. 4. p. 196.* Nullus verus Deus est qui rebus iis coli velit; unde super est, dum impii tales ritus suis sacris adhibent, ut non verum Deum adorent, sed illum, quem iis rebus delectari fingunt. Et cum is in rerum natura nullus extet, animorum suorum idolum colunt, & idcirco jure possint dici idololatrz.

Will-worship is the worship of any besides God, or of God himself otherwise than he hath commanded, as A.B. Usher shews in his *Sum of Christian Religion*, p. 222. and in p. 223. he saith expressly, That we are to worship God by those means only, which he approveth in his Word, according to his saying to Moses, *Do as which I command thee, and do no more.* Deut. 10. 12. 32

That if any thing in Gods Worship be done contrary to, or besides his command, *Non est honor sed dedecus*, it is not an honour to him, but a shame or disgrace to him, as both St. * *Chrysostome*, and

† Honor prater
mandatum est de-
dicari.

Jerom † affirm, as Bishop Andrews quotes them, in his Exposition of the second Commandment. Where p. 274. he divides the external worship of God into two parts, Substance and Ceremony. By which 'tis clear, that Ceremonies are parts of worship; then if they be not specially commanded by God, they are forbidden under the notion of Will-worship. And Mr. Henry Jeanes in his first and second part of his Scholastical and Practical Divinity,

* Mr. H. Jeanes his mixture of Scholastical and Practical Divinity, pag. 1. of Christs All-fulness, pag. 64, 68.

shews * that the Ceremonies of the Church of Rome are forbidden in 1 Cor. 14. ult. out of Dr. Ames, in answer to Dr. Hammond, especially in his second Part. But in his first Part, after a most learned Discourse of the All-fulness of Christ, he infers reprehension

to Papists and Prelatists: 1. To Papists, who prejudice him in all his Offices. 2. To Prelatists, who have prejudiced him in his Kingly Office, as he is the chief, so the only Law-giver in his Church, by institution of divers Church-Officers, which he hath not appointed, nor given them authority to appoint; as also of divers Ceremonies of ordained and mystical signification, appropriated unto the worship and service of God. And in his Prophetical Office, by their institution of Doctrinal Ceremonies, which teach spiritual duties by their mystical signification; which he saith is made good by the abridgment of that Book, which the Ministers of Lincoln Diocese delivered to King James, December 1. 1605, pag. 41. Christ (say they) is the only teacher of his Church, and appointer of all means, whereby we should be taught and admonished of any holy duty; and whatsoever he hath thought good to teach his Church, and the means whereby, he hath perfectly set down in the Scriptures; so that to acknowledg any other means of teaching and admonishing us of our duty, than such as he hath appointed, is to receive another teacher into the Church besides him, and to confess some imperfection in those means he hath ordained to teach us by. To which he takes leave to add the words of Dr. Ames in his fresh suit of Ceremonies, pag. 210, 211. Only this by the way, I would learn how we can acknowledg and receive any means of Religious teaching with faith, except it appear to be appointed by an authentick teacher and law-giver? And how our Prelates in appointing means of spiritual teaching, which Christ appointed not, can be accounted (therein) Ministerial teachers under him, in whom and our only authentick teacher? as also, if Christ be our authentick teacher in all good that we learn about Religion, who taught our Prelates such good

god-masters, as to put Rescues of their own making, into his hand, and so appoint him after what manner, and by what means he should teach us? Though this that Mr. Jeane hath alledged and said be very far to his purpose, and hard to be answered, or fairly wiped off, yet I conceive that which he saith in his *Bellar-*

min Enervat in answer to Bellarmine's arguments for Ceremonies, more full and pertinent to my purpose, to prove them unlawful, because they are *Will-worship* or works of *Supererogation*, besides the words of God; to which for brevities sake I must refer the learned Reader, where his arguments against them may be seen. Where p. 61. he answers to Bellarmine urging for humane Ceremonies,

1 Cor. 14. ult. thus: 1. *Honesty* and order did best consist in the Primitive

Church without humane Ceremonies. 2. In that very place they are tacitly prohibited, because there is nothing left to the Church, besides the honest ordering of things instituted by Christ; for the things instituted, and the ordering of them do differ as the subject and its external adjunct. 3. We must obey rulers that are set over us by God, while they do the Commandments of him that set them over us. 4. True Religion doth bring honour to God according to his will, by those means that are appointed by him; therefore it admits not humane Ceremonies. Bellarmine argueth for Ceremonies, that some Ceremonies have a spiritual virtue in them. Protestants answer, 1. Why some and not all, if they all proceed from the same spirit? 2. Seeing the Scripture is a rule perfectly directing us in spiritual life, from it alone we must be shewed what those means are which have a spiritual virtue. 3. If those [some Ceremonies] have a spiritual virtue in them, or assisting them, then they are of more efficacy and dignity than the Sacraments of the Old Testament, or the Baptism of John. They are parts of the New Testament, which alone is the ministry of the Spirit; and then the whole New Testament (by Bellarmine's judgment) is not contained in the Scriptures; which is too absurd. Bellarmine saith, the Church may institute new Ceremonies to spiritual effects, as to adorn and represent some mystery of Religion, and by that means help rude and ignorant people.

Bellar. Enervat. T. 3. c. 8. p. 57, 58, 59, 61.

* Yet Dr. Heylin calls the pure Worship of God per-
formed by the French and
Dutch Churches here in
Archbishop Lands time, in-
decencies, and thereby con-
demns our Saviour Christ
and his holy Apostles of
indecencies in their worship
of God, because without
the Ceremonies of the
Church of Rome, Cyprian.
Angl. l. 4 p. 281.

Protestants

Protestants answer: 1. That the Church is not called to make new Institutes, but to observe those that have been already instituted by Christ. Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you.

2. Every one may institute a Ceremony (saith Bellar. l. 2. c. 8. Iarmino) to adorn and represent, as well as the Church or God himself. But indeed no man can institute a ceremony to represent a mystery of Religion, but he that hath authority over Religion, over the minds of men, to enlighten them when and how it pleaseth, and over the consciences of men, to subject them to himself and his ordinances; for all these things are required rightly to institute such a ceremony.

Bellarmino saith, It's lawful for the Church to institute new Ceremonies for some ends, because private men inspired by God have invented new Ceremonies. Protestants answer, As if the inspiration of God did make God the author of the fact, as well as the command expressed in his word. Otherwise it were lawful for the Papists to conclude, by the same reason, that they have authority to institute new Sacrifices and Sacraments. Bellarmino replies and saith, That the Congregation made a new Feast, Esth. 9. 2. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Protestants answer, That the first was political, the second to be disallowed. Bellarmino saith the Apostles instituted a new Ceremony. Act. 15. Protestants answer, That there was no new ceremony instituted, but a respect to scandal, in tolerating an old ceremony. Bellarmino saith, the Church may institute some things, and ceremonies are not repugnant to the Gospel, neither hath the Lord forbidden that we should add no ceremonies for the more commodious and profitable administration of the Sacrament.

Protestants answer, 1. The Church cannot appoint any new thing by her own authority.

2. Carnal ceremonies void of the Spirit, as all humane ceremonies are, are repugnant to the perfection of the New Testament.

3. Humane ceremonies can make no more to the commodious and profitable administration of Christ's Sacraments, as they were administered by Christ and

Hildersham proves from Joh. 4. 23. that humane Ceremonies are forbidden in the Gospel, in loc. Bishop Andrews in Command. 2. p. 263. or 255. Dr. Reynolds Conference with Hart, c. 8. d. 4. p. 565. John Lauder, Thomas Iveson, John Denly, Martyrs, professed that they believed that the Ceremonies used here in Q. Maries days were naught, vain, superfluous, superstitious, which they sealed with their blood. Fox his Book of Martyrs, p. 1593, 1594, 1595, 1598.

Apostles,

Apostles, than the decrees of faith made by men, do make more commodiously to illustrate the faith revealed by Christ. What shall we think, that certain new men have a better insight, and know better what ceremonies are to be used in Baptism, than the holy Apostles and Christ himself? So of the Supper too.

Bellarmino saith, That ceremonies instituted by the Church, cannot be omitted without sin, yea not without scandal. Protestants answer, There cannot be instituted Religious ceremonies by the Church without sin, and therefore they may be omitted without sin, and ought to be omitted.

That we cannot fully and perfectly perform all that the Law of God requireth; for Christ saith plainly, That when we have done all we can do, we be unprofitable servants. Which shews that we cannot perfectly keep the Law; for if we could, we should be profitable servants, getting thereby much glory to God, and everlasting life to our selves. Do this and thou shalt live. And the Homily of the Death of Christ, T. 2. part 2. p. 182. saith, 'Our acts and deeds be full of imperfectness and infirmity, and therefore nothing worthy of themselves to stir God to any favour, much less to challenge that glory that is due to Christs acts and merits. And again in the same Page it saith thus of Adam after his fall: 'He could not keep the Law neither; if Adam and his posterity had been able to satisfie and fulfill the Law perfectly, in loving God above all things, and their neighbours as themselves, then should they have easily quenched the Lords wrath, and escaped the horrible sentence of eternal death. For 'tis written, Do this and thou shalt live; that is, fulfil my Commandments, keep thy self upright, and perfect in them, according to my will, then thou shalt live and not die: But such was the frailty of mankind after his fall. such was his weakness, that he could not walk uprightly in Gods Commandments, though he would never so fain, but daily and hourly fell from his bounden duty, offending the Lord his God divers ways, to the great increase of his condemnation: all are gone astray. Our frailty is such, that we can never of our selves fulfil the Law, according to that the Law requireth.

And our 15th Article of Doctrine saith thus: 'That all we, the rest, (that is besides Christ) although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive our selves. and the truth is not in us. Yea, the Popes Doctrine, viz. That meer men since Adams fall, can in this life perfectly fulfil Gods whole Moral Law, is not only contrary to Sacred Scrip-

Scripture, the Doctrine of the Church of England, in her Homilies and Articles, but also her Book of Common-Prayers. As to the Lords-Prayer wherein Christ taught his holy Apostles, and all Gods children to say every day, *Forgive us our trespasses*. To our common general Confession, 'We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy Laws. We have left undone those things we ought to have done, and we have done those things we ought not to have done. And 'tis contrary to the prayer after every Commandment for pardon of sin committed against it, *Lord have mercy upon us*. Yea, the Litany might be brought against Papists in this point. And *Prov. 7. 20. Rom. 7. 15. 17. 18. 20. 23. 24. 1 Joh. 1. 8, 9, 10.* and contrary also to the Doctrine of the Reformed Churches, to be seen in the Harmony of Confession, sect. 4. and the 43 Article of Religion of the Church of Ireland; and the fourth Article of the 16th Chapter of the Confession of Faith of Scotland. Yea, the gates of Hell (I believe) will never be able to overthrow that Faith in that Confession, made by that Assembly. Hear what *Shelford*, *Serm. p. 121, 127, 136, 139, 147.* and *White Bishop of Eli* on the Sabbath, *p. 157.* say for mans ability to fulfil the Law, against the Doctrine of the Church of England, and what *Shelford* saith for works of Supererogation, *Serm. p. 184.* may be seen in *Laudensium Autocatacrisis*, *p. 70, 71.* And what *Bishop Forbes* saith in his Book *de Justificatione*, may be seen in the Supplement therunto, *p. 300.* And what *Dr. Patrick* saith may be seen in his Parable of the Pilgrim, *p. 324.* who there saith thus: 'Tis true we are not tyed to that which we cannot do; but yet the flesh will sometimes juggle and complain of impotence, when there is nothing binders it but sloth. This is *Bellarmines* argument, *de observatione Legis, c. 7. si praecepta, &c.* if the precepts are impossible, then they oblige none. To

Dr. Ames his *Bellar.* this argument *Dr. Ames* gives this answer *Enervatus, T. 3. c. 7.* 1. That this argument doth not prove that the Law is more possible to be kept by believers than by unbelievers; by the just, than by the unjust. 2. That the obligation to keep the Law is not taken away by the impossibility that flows from our faults. To which I shall say but thus: that the words imply, as they may well be taken, one or both of these errors.

1. That men now are not bound to keep the Moral Law of God.
Or,

2. That

That 'tis * possible for men in the state of corruption to keep the whole Moral Law of God.

Both which are very gross Errors, but the former of these I should suppose he doth not hold: Because,

1. He complains against Nonconformists, (though causelessly and very falsely) for Antinomianism.

2. He presseth obedience to the Law, and good works so much, as that he saith, that those that have confidence in Gods mercy through Christ, must come down again from the top of the tree, and begin at the bottom, in obedience to all Gods Commandments. And this must go before we can actually receive his pardon and absolution, according to that of the Apostle, Tit. 3. 3, 5, 7. where it is visible (saith he) that his mercy cannot save us, unless we become new creatures, and that this must go before the justification we expect by the grace of God. In his licensed Parable of the Pilgrim, p. 101, 111. But yet if he hold it, I shall say no more than what

Gods Word expressly, and in terminis saith, Gal. 3. 10. Cursed is every one that continueth not in all things that are written in the book of the Law to do them. Either Gods word is false, or his Doctrine. But the second, which is this, That 'tis possible for men in the state of corruption exactly and perfectly to fulfill the whole Moral Law of God. Papists, that they may establish their Justification of mens persons before God by their own inherent righteousness, or good works, do affirm, that believers

* can by the help of Gods grace, and the spirit of love infused into them at their Justification, perfectly fulfill the whole Moral Law of God. And this seems to

be the Doctors insinuation. To which our Divines do answer, that 'tis true, the Law of God is Evangelically kept or fulfilled by true believers in Christ Jesus, whose perfect righteousness and obedience is imputed to them, and thereby their sincere obedience, though very imperfect, as referred to the Law, is accepted of God as perfect. But the Law is not legally kept by exact and perfect doing for matter and manner all the works thereof, by any justified or regenerated person in this life, since Christ ascended up into Heaven. And this I have proved by the Doctrine of the Church of England, and may be further proved, even by those portions of Sacred Writings which she appoints to be said before the Common-prayers begin, or the Exhortation thereto, Enter not

* This is Pelagius his Doctrine, as may be seen in Alvarez de Auxil. gratia.

1. 1. disp. 1. p. 4. n. 2.

* Bellar. de observatione Legis, T. 4. l. 6. c. 7.

into judgment with thy servants, O Lord, for no flesh is righteous in thy sight, Psal. 143. 2. And if we say that we have no sin, we deceive ourselves, and the truth is not in us, 1 Joh. 1. 8.

The Church of England (as I have shewed) teacheth that the works of unjustified men are sins, *Art. 13.* And that the most holy and righteous * works of regenerate persons have some sin in them, *Art. 15.* and their * *Davenant Deter.* 10. pag. 50. graces are but imperfect. They know but in part,

1 Cor. 13. 9. and they believe but in part, Mark 9. 24. Lord I believe, help thou mine unbelief. And our frailty is such,

that we can never fulfil the Law according to the perfection that the Law requireth. Homily for Good Friday, T. 2. p. 182. and p. 177. and there is original sin in the regenerate, Article the ninth.

* Bishop Prideaux *Fascic. Controvers.* l. 3. de peccato, q. 5. p. 123.

And that concupiscence * in the regenerate is properly sin, Article the ninth.

That God made man in the state of innocency upright and able to fulfil the whole Law of God. That 'tis now since his fall, in his corrupt estate, though in part renewed, impossible ordinarily for him to fulfil the Law, is not the fault of the Law (which is holy, and just, and good) but of man, who hath by his own default disabled himself; that it much magnifies and commends the free grace of God, in that he doth for Christs sake accept of true believers imperfect performances, as if they were exactly conformed to the perfect Law of God, which yet they are not. Adam, Noah, Abraham, Isaac, Jacob, David, Solomon, Hezekiah, Josiah, Jonah, Job, Peter and Paul sinned. David sinned after his person was justified, Psal. 51. and so did Peter by denying of Christ, Luk. 22. 57, 58, 60. and by his unseasonable and scandalous using the Ceremonies of the Law, or Judaizing. Gal. 2. 11, 12, 13, 14. And St. Paul himself feels and complains (Rom. 7. 20, 21, 24.) of sin that did dwell in him, of a law in his members that did draw him to do that which he would not, and hinder him from doing that which he would do; and of a body of death. And Gal. 3. 17. That the flesh lusteth against the Spirit.

These few failings of Dr. Patrick and Mr. Fowler, and Doctor Jeremy Taylor, &c. may not only serve to put in the other scale against

against the many little pretended ones, the Debater objects against Mr. W. B. and Mr. T. W. and others, but also prove, That some great Conformists to the Discipline of the Church of England, are the greatest Nonconformists to the Doctrine thereof, and those tolerated, if not protected and promoted, while Nonformists to the Discipline, but stout defenders of the Doctrine of Faith, and Sacraments thereof are rejected and silenced.

X 2

ART.

ART. XI.

That unregenerated persons own good works do make them meet to receive grace from God, or (as the School-Author say) deserve grace of congruity.

THIS I renounce, because 'tis contrary to the Doctrine of the Church of England; but before I prove it, for the better understanding of this error and the truth, know, 1. That grace in Sacred Scripture signifies two things:

1. The favour of God, or of man in himself; and so 'tis taken and used in the Old and New Testament. As Gen. 6. 8. *And Noah found grace in the eyes of God.* Gen. 18. 3. Gen. 39. 21. Ezra 9. 8. *Esther* 2. 7. *So the Virgin Mary found χάρις, grace with God,* Rom. 3. 24. *Being justified freely by his grace;* that is, by the free favour or love, mercy or goodness that is in God, manifested to us in Christ, Rom. 11. 1. *Elusion of Grace,* Ephes. 2. 8. *By grace ye are saved.* Sometimes signifies

2. The gift of grace, that is, that gracious habit of grace that is inherent in us, as Rom. 11. 29. 2 Cor. 8. 7. *See that ye abound in this grace also.* Ephes. 3. 7. *The gift of grace.* Ephes. 4. 7. *Unto every one of us is given grace according to the measure of the gift of Christ.* Col. 3. 16. *Singing with grace in your hearts.* Heb. 12. 28. *Let us have grace, whereby we may serve God acceptably with reverence and godly fear.* 2 Pet. 3. 18. *But grow in grace.*

2. That the * Schoolmen speak of:

* *Aquinas* 12a q. 114. a. 6.

6. *B. Medina* in 12a. q. 114.

a. 3.

Dr. Davenant, de justitia. c. 6. p. 603. *Pemtle* of Justification. c. 1. S. 2. p. 163.

twofold merit, whereof the

1. Is *Meritum de congruo*, merit of congruity, which is not truly and properly merit; but such as it is, 'tis denoted to be this, *That it is congruous, convenient, or agreeable to goodness, that God do reward a man working according to his vertue or power; at he hath.* Which

many learned men do deny to be truly and properly merit. For that

is truly and properly meritorious, that doth properly and absolutely for it self deserve a reward, or which doth in its formal reason include equality or condignity to that reward of which it is said to be meritorious. But merits of congruity do not truly and properly deserve a reward, or carry an equality or proportion with the thing said to be merited, the grace of God; and therefore are not truly and properly merits; their merit of congruity is nothing else but *meritum*, for which they have no ground in Scripture, or right reason; yet Bellarmine, the Council of Trent, and other Papists, retain the name, and give it chiefly to those dispositions and preparations which they say go before Justification, according to which they say grace is *ex congruo* due, and so comply with Pelagius his false Doctrine long since condemned, *Gratiam secundum merita dari*, (i. e.) Grace is to be given according to merits. That is, it's congruous or fit that grace or favour be bestowed upon men by God, according to their deservings. For if those dispositions be merits, and if according to them, grace be given, as the Council of Trent * defineth, do they not plainly hold, that grace is given to men of God according to their merits.

Aug. Epist. 106, 107. contra duas Epistolas Pelagianorum, lib. 2. c. 8.

* *Secundum propriam cujusque dispositionem.* Sess. 6. cap. 7.

2. *Meritum de condigno*. Merit of condignity is that which includes in its formal reason, equality, condignity, or worthiness, proportionable to the thing of which it is said to be meritorious. And thus they say, the good works of regenerate men do merit heaven, of which hereafter. Not to trouble you with a full confutation of this Scriptureless and reasonless distinction of merits, but to apply it to our present purpose in hand; I say,

1. That good * works done by an unregenerate man before the grace of Christ be received, or the inspiration of his Spirit, do not *ex congruo* merit the favour of God. For, 1. there is no proportion between them. 2. Then our Election

* I call them good works, (so quoad substantiam, but formally are evil) because they call them so.

should not be of Grace, as 'tis said to be by the unerring Spirit of God, *Rom. 11. 5.* but of sinful mans sinful works, which they call deserts, confuted before in Article the sixth.

2. That good works of unregenerate men before the saving grace of Jesus

Quia ego volo, Deus me adjuvat, est Pelagianorum. Alvarez de auxiliis Divinae gratiae, l. 1. disp. 1. p. 11.

hold, that good works done by man before he receive the saving grace of Christ, do provoke

* The Synod of Dort reject as an error, the Doctrine of them that teach, that in spiritual death no spiritual gifts were separated from the will of man, for that the will of it self was never corrupted, but only INCUMBRED by the darkness of the understanding, and unruliness of the affections, which IMPEDIMENTS BEING REMOVED, the will may put in use her own inbred faculty of freedom, that is, of her self, will, or will, chuse or refuse any kind of good set before her. Which they say is contrary to Jer. 17. 9. Ephes

3. 3. Chap. 3. 4. Error 3d. & 4th. *See the same in the margin of the Synod of Dort.*

grace offered. And this merit of congruity was brought into the Church by some erroneous Schoolmen, and by others made use of that some reason might be given or shewed of mans part, why so saving grace is given, and to others not given; and so they make the first moving cause of grace taken either for the favour of God, or gifts of grace of God Spirit, to be in man, and in mans own natural power, or free will. Which I suppose is sufficiently confuted before, Article the sixth and seventh.

3. That good works done before the saving grace of Christ received and wrought in a man, do make him meet to receive the saving grace of God. These works I call good according to them, which may be good good

Jesus Christ be infused into them, wrought in them by his holy Spirit, received by them, do not merit or congruo, or deserve grace (that is saving grace) of congruity. Papists indeed hold, that good works done by man before he receive the saving grace of God to bestow his saving grace upon him; and that the man himself, without any hindrance being taken away, is rendered disposed to receive the grace of God. Hence is that of some Schoolmen (of some I say, for they do not agree, but some are sounder than others, suits and Arminians) that God doth not deny grace to him that doth endeavour to do what is in him to obtain it. And he doth what is in him, that doth forsake the act of sin, the will of sinning, and doth endeavour to do good, and to convert himself to God. He that doth this, deserves grace (say they) by this merit of congruity, because it is congruous (say they) that to a man acting according to his vertue, God should give a reward according to the excellency of his vertue. And also because it were incongruous or unfit to give grace to them that neglect to do these things, and voluntarily oppose

Instrumentum & *materialiter*, but are evil *quoad modum* & *formaliter*, because not done to Gods glory in faith, and in love, and obedience to God and his will.

Now these Errors I renounce, because they are contrary to the Doctrine of the Church of England: 1. In her 13th Article, which is this: *Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, (or as the School-divines say) deserve grace of congruity; yea rather for that they are not done, God hath willed and commanded them to be done, we doubt not but they have the nature of sin.* In which Article are these three Conclusions.

1. That works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant unto God.

2. That works done before the grace of Christ, and the inspiration of his Spirit, do not make men meet to receive grace, or do not deserve grace of congruity.

3. That works done before the grace of Christ, and the inspiration of his Spirit, have the nature of sin.

The first and third of these three Conclusions shew the reasons of the second, and hold forth this truth: 'That the works of unregenerated men, done before they receive the grace of Christ, and the inspiration of his Spirit, are not good works, and so pleasing unto God; and that because they spring not from a lively faith in Christ, but are evil, because they are not done as God hath willed and commanded them to be done. And therefore they make not men meet to receive grace, or deserve not grace of congruity at Gods hands. 2. And this erroneous Doctrine of merit of congruity, and preparing and disposing, and making men meet and worthy to receive grace, is also contrary to the Doctrine of the Church of England in her Homily for Rogation-week. T. 2. p. 3. p. 228. which saith thus: 'Faith is the first entry into a Christian life, without which no man can please God. Faith is the gift of God, *Ephes. 2. 8.* Charity wherewith we love our brethren, is the work of God. If after our fall we repent, it is by him that we repent, who reacheth forth his merciful hand to raise us up; if we have any WILL TO RISE, it is GOD that PREVENTETH OUR WILL, AND DISPOSETH us thereunto. If after contrition we feel our consciences at peace with God through remission of sins, and so be reconciled to his favour, and hope to be his children, and inheritors of everlasting life, who worketh these great miracles in us? our worthiness, our deservings' and

and endeavours, our wits and vertue? Nay verily, St. Paul will not suffer flesh and clay in such arrogancy, and therefore saith, all is of God, which hath reconciled us to himself by Jesus Christ. Lo here you see that your vertue, wits, endeavours, deservings, worthiness, are excluded from being the efficient, disposing, much more from being the meritorious cause of the favour of God, or grace of faith, or love, or repentance, &c. in us, and that these are the gifts of God, which he by his Spirit worketh in us. And 3^d 'tis contrary to the Church of England's Liturgy, as Collect for the 17th Sunday after Trinity: 'Lord, we pray thee that thy grace may alway prevent and follow us, and make us continually to be given to good works. And in one of the Collects after the Communion: 'Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, &c. Wherein we acknowledg that Gods grace and favour must prevent us, and go before our doing or beginning to do any good works; and that his grace must follow and further us with continual help; else we shall not be able to begin nor continue to do good works acceptable to him. And 4th 'tis contrary to the tenth Article of the Church of England of Free-will: 'The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ. PREVENTING us, that we may have a good will; and WORKING with us, when we have that good will.

2. Because 'tis contrary to the Doctrine of the Church of Ireland, Articles 25, and 26. which accords with the Doctrine of the Church of England *verbatim*, in her tenth and thirteenth Articles.

3. Because 'tis contrary to the Doctrine of the Church of Scotland, which also agreeth with the Doctrine of the Church of England, to be seen in the Confession of Faith made by the Assembly of Divines at Westminster, Edinburgh, August 27, 1647. *Seff.* 23. c. 9. *Art.* 34. c. 10. *Art.* 1, 2. c. 16. *Art.* 2, 3, 7.

Now these Errors of the Papists are grounded upon two Errors more, which they have received from the Pelagians.

1. The first Error which is the ground of these, is this: 'That men in the state of corruption, before they are endued with a lively faith in Jesus Christ, can by the power of their own free-will do good works: which Papists call *dispositions*, or *preparations of grace*, which

when they say do out of congruity move God to bestow his grace upon them, and prepare or make them meet and worthy to receive Gods grace. Now though this error be sufficiently, yea abundantly confuted before, especially in the seventh Article of this Renunciation, yet because 'tis the ground of many others, and 'tis so much stood upon, and 'tis so pleasing to corrupt reason: Give me leave to say something more against it here also. And,

I say, that this Doctrine is condemned by the Synod of Dort, Chap. 3. 4. Error 3. before recited. And also Error 5, We reject the Doctrine of them that teach that corrupt and natural man can so rightly use common grace (by which they mean the light of nature) or those gifts which rest in him after the fall, that by the good use thereof, he may attain to greater, namely Evangelical or saving grace, and by degrees at length salvation it self. And God for his part sheweth himself ready in this manner to reveal Christ to all men; seeing he doth sufficiently and efficaciously afford to every man necessary means for the making Christ known, and for faith and repentance. They give not their reason there for their rejecting of the former part of this Error, because that they had it done before in the third and fourth Error rejected. But against the latter they say thus: For this is convinced to be false, as by the experience of all ages in the world, so also by the Scriptures, Psal. 147. 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any Nation, and as for his judgments they have not known them. Act. 14. 16, God in times past suffered all Nations to walk in their own ways. Act. 16. 7, 8. Paul and his company were forbidden of the Holy Ghost to preach the Word in Asia; and after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. And Error the fourth, they reject the Doctrine of them that teach, That grace and free-will are co-partnering causes, jointly concurring to the beginning of conversion, and that grace doth not in order of causality go before the action of the will; that is, that God doth not effectually help mans will unto conversion, before the will of man moveth, and determineth or selleth it self thereunto. For this Doctrine was long since condemned by the ancient Church among the Pelagian Errors out of the Apostles authority, Rom. 9. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And 1 Cor. 4. 7, Who maketh thee to differ from another, and what hast thou that thou didst not receive? Item Phil. 2. 13, It is God which worketh in you both will and to do of his good pleasure. In that Synod were * five of our learned Divines sent by K. James,

* Divines at the Synod of Dort.

Viz. *George Carlton* Bishop of *Landaff*, *John Davenant* Priest, Doctor and publick Professor of Divinity in the University of *Cambridg*, and Master of *Queens Colledg* there. *Samuel Ward* Priest, Doctor of Divinity, Arch-deacon of *Tauxton*, and Master of *Sidney-Colledg* in

* *Who I suppose was sent instead of Dr. Joseph Hall, who fell sick after he came to the Synod.*

the University of *Cambridg*. *Thomas Godd* * Priest, Doctor of Divinity, Chaucer of the Cathedral Church of *St. Paul* in *London*. And *Guillem Belinquall* a *Scotchman*, Priest, Bachelor of Divinity, who said of this and the words

this is our opinion and judgment, in witness whereof we have hereto subscribed. And 'tis, as I shewed before, directly contrary to the express words of the Doctrine of the Church of *England* in her tenth Article: *The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to*

Good works are brought forth by Grace. Homily of Good works, T. 2 p. 81.

faith and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the special grace of Christ preventing us, so

with us, when we have that good will. Lo here you see it clearly and plainly affirmed, that man in the state of corruption before he receive the special grace of God in Christ, cannot turn and prepare himself by his own natural strength to faith, or do good works acceptable to God. And these reasons may be given for it:

1. Because we are spiritually dead in trespasses and sins, *Ephes. 1. Col. 3. 13.* Now as a man that is corporally dead cannot of himself move, dispose or prepare himself to his Resurrection or enlivening; so a man that is spiritually dead in sin, cannot raise or dispose and prepare himself, or actively concur towards his raising up again, or to his spiritual life.

Obj. But against this they object: 1. That in a dead carcass there are no reliques of life; but in unregenerated men they say, there are some reliques of spiritual life.

Ans. To which I answer and say, 1. That there are no reliques of spiritual life in a man that is spiritually dead in trespasses and sins; for death in Spirituals doth fully exclude spiritual life. A man is not, cannot be said to be truly and properly dead, while there is any life in him. 2. With this accords the Doctrine of the learned *Abraham Usbar*, in his *Sum of Christian Religion*, p. 143. who there saith that

Every man is by nature dead in sin, as a loathsome carrion, or as a dead corpse, and lying rotting and stinking in the grave, having in him the seed of all sin. Ephes. 2. 1. 1 Tim. 5. 6. 3. The Synod of Dort condemn as an error this Doctrine: That an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength to spiritual good, but that he is able to hunger and thirst after righteousness, or everlasting life, and to offer the sacrifice of an humble and contrite heart, even such as is acceptable to God. For these assertions march against the direct testimonies of Scripture, Ephes. 2. 1, 5, Ye were dead in trespasses and sins. And Gen. 6. 5. 8. 11. Every imagination of the thoughts of mans heart is only evil continually. Moreover the hungering and thirsting for deliverance out of misery, and for life eternal, as also the offering to God the sacrifice of a broken heart, is proper to the regenerate, and such as are called blessed. Psal. 51. 19. Mat. 5. 6. 4. The Church of England maintains this Doctrine also, in her Homily of the Nativity of Christ, T. 2. p. 167. where we may read thus: That Adam falling into sin, had in himself no one part of his former purity and cleanness----And a little after, His posterity had nothing in themselves but everlasting damnation both of body and soul. Which fully proves that there was and is in every man since the fall before the special grace of Gods Spirit be wrought in him, a total privation of spiritual life. And in Homily for Christs Death, T. 2. p. 182. is said, That man could do nothing that might pacifie Gods wrath. So Ibid. 183. and in Homily for Whitsunday, T. 2. p. 209. Man by nature is fleshly and carnal, without any spark of godliness. Doth not all this prove a total privation of all spiritual life?

Obj. But they say, That God doth not bespeak dead carcases to arise: but he speaks to men dead in sins, and then doth set before them their disease, which implies some life, and a power of rising in them.

Ans. To this I answer thus: 1. That Christ spake to Lazarus that had been four days dead, and in the grave, these words, Lazarus come forth, Joh. 11. 43. 2. That Gods raising of men dead in sins unto spiritual life, is a great miracle, as 'tis called in the Homily for Rogation-week, T. 2. p. 228. Who worketh these great miracles in us? yea greater than Christs raising of dead Lazarus; for to his Vivification and Resurrection there was no opposition in him; but to the spiritual Vivification and Resurrection of men in the state of corruption there is opposition, not only from without by the Devil and the world, but also within by their inbred corruption, which makes them averse from that which is good, yea which is enmity against God. Rom. 8. 7. 3. That Gods speaking to unregenerate men dead in their sins, im-

plies not that they have a power in themselves of raising themselves to spiritual life, no more than *Lazarus*; but it shews what they are, and what they should do, not what they can do. He gave them a power at first in *Adam*, to do whatsoever he commanded them to do, but they through their own default have disabled themselves, he therefore may justly require it of them, and punish them for their loss of it, and neglect of their duty.

Obj. But they say, That the dead carcases cannot resist Gods raising of him, but the unregenerate man can. Ergo, they have a power of rising.

Ans. To this I answer, 1. That the unregenerate Elect cannot finally resist their regeneration; for the power of God in regenerating his Elect in Christ is irresistible, as hath been proved before *Art. 13.* 2. That it follows not, that because unregenerated men have a power to resist their spiritual resurrection, they therefore have a power to raise themselves, but rather proves they have none, their corruption is so great.

Obj. But they object, That in the dead carcases there is no power to rise, but in the unregenerate there is a power to regeneration.

Ans. There is a passive power in unregenerated persons to regeneration, that is to be regenerated by the Spirit of God. But there is not in them an active power or ability to regenerate themselves.

Ob. But God calls upon unregenerated men to cast away their sin, and to make them a new heart, and a new spirit, and turn your selves, *Ezek. 18. 31, 32.* Now, say they, if they cannot do these things, and if he alone can do them, how can he in reason call upon them to do them.

Ans. To this I answer thus: 1. That *præcepta ostendunt, non quod possumus, sed quid debemus.* Precepts do shew not what we can do, but what we ought to do. Or they shew what by grace we can do, but not by our selves, saith the learned Bishop *Pridesaux.* 2. That God doth do some things, and yet exhort and command men to do them. God worketh in men to will and to do, yet he exhorts them to will and to do, to love him and to keep his Commandments. Our Saviour commands us to believe in him, *Joh. 14.* And yet he saith, That no man can come to him except the Father, who sent him, do draw him, *Joh. 6. 44.* And you know that Faith is the gift of God, *Ephes. 2. 8.* So here, turn ye, shews what we ought to do, not what we can do, We had once in *Adam* a power to do what he commands, he doth call upon us for doing of it, though now we cannot do it without his special help and grace. 3. Consider what the Church

* *Fasciculus controversiarum*, c. 3. q. 4. p. 122.

Church of England saith in her Homily of Repentance, T. 2. p. 263. This must be verified of all men, Without me ye can do nothing. And again, of our selves we are unable so much as to think a good thought: and again, in God that worketh in us both to will and to do. And for this cause (pray mark this) although Jeremy had before said, Jer. 4. 1. If thou return, O Lord, return unto me, saith the Lord; yet afterward he saith, Jer. 31. 18. Turn thou me, O Lord, and I shall be turned. Which plainly shews, that they could not turn themselves to the Lord, but the Lord himself must turn them, or else they would never return, or be turned. And the new words of the Homily are, St. Ambrose doth plainly affirm, that the turning of the heart unto God, is of God. But to return to my proof of the point, That a man in the state of corruption cannot without the special grace of God turn and prepare himself to grace.

1. Because a man by nature is not capable of those things which are spiritual, but they are foolishness unto him, neither can he know them, 1 Cor. 2. 14.

3. Because the wisdom of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be, Rom. 8. 7.

4. Because an unconverted man is unfit to think any thing that is spiritually good, 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. *ἡ ἡμῶν*, our idoneity or fitness is of God. The very thoughts, the imaginations of unconverted men are only evil, and that continually, Gen. 6. 5. *οὕτως ἦν ἡ καρδία τῶν υἱῶν τῆς σαρκὸς*, the wisdom of the flesh is enmity against God, and therefore not fit to prepare and dispose men to grace.

5. Because before his conversion he is an evil tree; now an evil tree cannot bring forth good fruit, Mat. 7. 18. He is an *Eskio*pian accustomed to do evil, Jer. 13. 23. which cannot change his skin.

They ground this their false Doctrine of merit of congruity upon another error, which they suppose and teach, viz. That God doth dispense his grace according to the preparations and dispositions of men that are to receive it, as was shewed before. But God saith otherwise, Rom. 11. 15. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Mark it, he doth not say, I will have mercy on them, who by doing first that which is in them, are by themselves disposed to the receiving of saving grace, by the merit of congruity; but he saith on the contrary in the next words: *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*. That is, on whom he pleaseth. Which place Peter Martyr understands thus: That neither Election is in respect of any thing in man, and he hath no power to will of himself, but that 'tis of God himself, who shew-

* De Predestinatione, c. 14. Defendimus contra novum Pelagiorum errorem gratiam Dei non secundum merita nostra dari, sed gratis dari, cui datur, quia neq; volentis, neque currentis, sed miserentis est Dei: iusto autem iudicio, non dari, cui non datur; quia non est iniquitas apud Deum.

him to whom 'tis not given: For there is none iniquity with God. And that of the Apostle, Ephes. 1. 11. God worketh all things according to the counsel of his own will, is very considerable and to our purpose: And besides all these things it will follow from this erroneous Pelagian Doctrine, that some men before saving-grace received from Gods Spirit, may by their own endeavours difference themselves from others which have not performed such endeavours as they have; which is contrary to the Apostles Doctrine in 1 Cor. 4. 7. Who makeith them differ? and what hast thou that thou didst not receive? (the sense of which is, as our Church declareth in the Contents of that Chapter, *That we have nothing but what we have received.*) For every one of these may answer and say, that the preparations and disposition gotten by my own endeavours have differenced me; for I have had an endeavour to good, which I have not received from the fulness of Christ the Mediator, but from the fountain of nature, or from my own free-will yet remaining in me: but this is abominably false, and contrary to the Doctrine taught by St. Paul, and St. Ambrose, St. Augustine, and all the Reformed Churches I named before. Lastly, I deny this error.

A. B. Usher in his Sum of Christ. Religion, pag. 338. saith, That unregenerate men do no good works, which he there proves.

the reformed Churches before alledged, and the reasons before given, but also briefly thus: 1. Because it is impossible for any man to please God

sheweth mercy on whom he will, and whom he will he hardeneth. St. Augustine saith, We defend against the new error of the Pelagians, that the grace of God is given not according to our merits, but that it is given freely to whom 'tis given. Being 'tis not of him that willeth, nor of him that runneth, (that is, as I humbly conceive, of him that inwardly willeth and outwardly endeavoureth, that it is not for any thing in man that he hath done) but of God that sheweth mercy. And that by a just judgment it is not given to

That a man unregenerated can dispose himself to true real regeneration; or that a man unregenerate can do such works as so please God, as to move him to confer on him some saving grace. Which prove to be false, not only by the Doctrine of the Church of England, and

without faith. Heb. 11. 6. and Rom. 8. 8. They that are in the flesh (as all unregenerated men are) cannot please God. 2. God cannot be said to be moved by the works of unbelievers, to bestow supernatural grace upon them; for if God be not moved by the works of true believers to bestow this or that good thing, which he doth bestow upon them then, much less can he be said truly to be moved with the works of unbelievers to confer his supernatural grace upon them. But now that God is not provoked by the works of true believers, as a cause or reason, why he doth bestow that which he doth bestow upon them; These things do manifest, 1. Because all the works of true believers are due debts to God. Luk. 17. 10. When ye have done all those things that are commanded you, say, we are unprofitable servants, we have done that which was our duty to do. And therefore as they cannot come into manner of merit, so they cannot move God to do good to them, Ex de-
 titio. 2. All the gifts of God which he bestows upon true believers are freegifts, and proceed from his free grace and mercy. They are said to be justified freely by his grace, Rom. 3. 24. Rom. 5. 18. To be regenerated of grace, Ephes. 2. 4, 5. To be saved of grace, Ephes. 2. 8, 9. Tit. 3. 5. I offer this: The young man in the Gospel, Mat. 19. 16. who came to Christ and asked him, What good he must do to have eternal life? our Saviour said, He must keep the Commandments. But which said the young man? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother, and thou shalt love thy neighbour as thy self. The young man said, all these have I kept from my youth up, what lack I yet? And in Mat. 19. 17. he is said to come running, and that he kneeled down to Christ and asked the question. And in vers. 21. it is said, That Jesus be-
 holding him, loved him. Lo here a man that had outwardly in appear-
 ance kept the second Table, came earnestly and humbly to Christ for his gracious direction to Heaven, was not this man as much prepa-
 red as the Papists well disposed unregenerated man? and yet Christ let him go, and did not bestow his saving grace upon him. Nay more, He sought the blessing with tears, and yet went without it, Gen. 27.
 34. And yet on the other hand behold another, Saul a zealous man against Christ, and persecuting the Disciples of Jesus Christ, who breathed out threatnings against believers in Christ, and made ha-
 vock of the members of Christ, entering into every house to find and apprehend believers in Christ, haling men and women, committed them to prison, Act. 8. 3. an informer against them that called upon the name of Jesus, and a cruel active persecutor of them, and yet not-
 with-

wichstanding all this, though he had done Christ and his Church much evil at Jerusalem, and was going to Damascus to apprehend him, that he found of that way, and bring them bound to Jerusalem, Christ met him by the way, spake to him, and asked him, *Why be ye persecuting him?* and even then bestowed his special grace upon him, he converted him, *Act. 9. 1, 2, 3, 4, 5, 11.* For behold he prayeth. This I take to be a clear demonstration of the Apostles truth, *That 'tis not of him that worketh, or of him that runneth, but of God that sheweth mercy;* and a confutation of the Papists Error, *That God is not causally or meritoriously moved to bestow his grace upon men, for or according to their own preparation or dispositions;* but he doth all according to the counsel of his own will, and that he hath mercy on whom he will have mercy, and whom he will he hardeneth; and shews that saving grace is not deserved of God by carnal mans works, but freely given us of God, *Ephes. 2. 4, 5.* The wheel turneth round, not to the end that it may be made round, but because it is made round, therefore it turneth round: So no man doth good works to receive grace by his good works, but because he hath first received grace, therefore consequently he doth good works: as 'tis in our Homily of Good

Virtutes Ethnorum sunt splendida peccata. Aug.

works, T. 2. part 1. pag. 81. To this might be added, *That the works and virtues of unregenerated men are sin.* Prov. 21. 4. *The plowing of the wicked is sin.* Prov. 15. 8. *The sacrifice of the wicked is an abomination to the Lord.* Prov. 28. 9. *Their prayers are an abomination.* And *Augustine.* *Whatsoever is not of faith is sin,* And our 13th Article of Religion. And that therefore they do not please God, (for he hates sin above all things, as being most contrary to his nature and will) and consequently do not move God to bestow his Grace upon unregenerated men.

ART.

ART. XII.

That the good works of regenerated men do ex condigno at Gods hands, merit eternal life for them.

This false Doctrine I renounce, because 'tis contrary to the Doctrine of the Church of England in her book of Homilies, Homily of good works, T. 2. part. 1. p. 81. Though God hath ordained us to walk in good works, yet the meaning is not by these words to induce us to have any assurance, or to put any confidence in our works, as by the merit and deserving of them, to purchase to our selves or others, remission of sins, and so consequently everlasting life; for that were blasphemy against Gods mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ; for it is the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled, and brought again into his favour, and are made heirs of his heavenly kingdom: And in her 11th Article of Religion, We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and NOT FOR OUR OWN WORKS OR DESERVINGS. Now if we are not justified by our own merits, then certainly we are not saved by our own merits; if our good works do not merit our justification,

then they do not merit our eternal salvation. 2. 'Tis contrary to the 35th Article of Religion of Ireland. Although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all: God shewed his great mercy in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made on our parts, which thing by us had been impossible to be done. And whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any desert of ours, to provide for us the most precious merits of his

Yet Bishop Montague in his Appeal, p. 233, saith, The wicked go to enduring of torments everlasting, the good to enjoying of happiness without end; thus is their state diversified to their deserving. See him also Antig. p. 153. Skelsford Ser. p. 153. Skelsford Ser. p. 198. Laudensium Anacacrisis, p. 70, 71, 72.

own Son, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied: so that now Christ is the righteousness of all them that believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life: That now in him, and by him, every true Christian man may be called a fulfiller of the law; for as much as that which our infirmity was not able to effect, Christ's justice hath performed: and thus the justice and mercy of God do embrace each other, the grace of God not shutting out the justice of God in the matter of our justification, but only shutting the justice of man (that is to say, the justice of our own works) from being any cause of deserving our justification. 3. 'Tis contrary to the Doctrine of the Church of Scotland to be seen in the Confession of faith made by the Assembly of Divines at Westminster, c. 16. Article 5. *We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom, by them, we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgment:* Behold here is the Doctrine of the three Churches in his Majesties three Kingdoms, against this Popish Antichristian Doctrine of Merits.

But 4. 'Tis contrary to sacred Scripture. That the good works of regenerated men do not merit eternal salvation at Gods hands, I prove.

1. Because eternal life is the gift of God, Rom. 6. 23. That which is given to us, is not merited by us; but eternal life is given to us; therefore eternal life is not merited by us.

2. Because we are not saved by our own good works, but by the mercy of God, Tit. 3. 5. *Not by works of righteousness, which we have done, but according to his mercy he saved us:* therefore our good works do not merit eternal salvation.

3. Because the Apostle saith, that we are saved by grace, Eph. 2. 8. where by grace is meant the favour or mercy of God in him, and not by works, which we have done or do; and the reason is given, *lest any man should boast;* which we might do, as that we have saved our selves and God hath not saved us, if our own good works within us, or done by us (as our Homily speaks) did merit eternal salvation.

5. The good works of regenerated men do not *ex condigno*, merit eternal life at Gods hands, because they want the proper conditions of proper

Art. XII. *A Renunciation of several Popish Doctrines.* 191

proper merit; for that which is properly merit *ex condigno*, or is properly meritorious, hath, or ought to have these Conditions.

Cond. 1. *That it be perfectly good*: but the good works of regenerated men are imperfect. This I have proved before out of our book of Homilies, Articles of Ireland, and Confession of Scotland, and sacred Scripture, Article the 10, and this 12th of this. See also Psal. 143. 2. *Enter not into judgment with thy servant, O Lord, for in thy sight shall no flesh be justified*, Rom. 3. 10. Gal. 2. 16. Psal. 130. 3. *If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?* Gal. 5. 17. * And upon this account our good works are not meritorious, *ratione patti*, or *ratione operis*: for the Covenant of works, *Do this, and thou shalt live*, requires perfect obedience, without any imperfection; which, if we perform not, eternal life is not due unto us *ratione patti*, by vertue of the Covenant of Works; and if you come in, and plead the Covenant of Grace (*Believe, and thou shalt be saved*) you deny the condignity of your works, and come over to us for Gods free grace given unto us, for we are not justified and saved for our good works worthiness, but for Christs sake, in whom he hath elected us unto eternal life.

Homil. of Christs death, c. 2. part. 2. p. 182. *alleged Article 6th.*

* Isa. 64. 6. *The stains of our righteousnesses are no less than menstruous.* Dr. Slater in 2 Thes. 2. 11. p. 167.

2. Cond. *That it be not due, or debt*: but our good works are due unto us, which we owe to God, Luk. 17. 10. *When ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.* We may merit of men, when we do them some notable piece of work, which we were not bound to do; but we can do no good work, to or for God, but that which we are bound to do; therefore we cannot merit by doing good works, which are but our duty. Adam while he was in the state of innocency, could not by his perfectly good works have merited *ex condigno*, eternal life at Gods hands, by reason of the dignity of his works, because his works were due from him to God, as I shewed before in the Article of Original sin.

Cond. 3. *That they be only ours* : but our good works, as they are good, are not properly * ours, but are the free gifts of God, and *work* of God in us, 2 Cor. 3. 5. *Not that we*

* *Homily for Rogation-Week,*
c. 2. p. 297. 220. *alleged be-*
fore Article 7. p. 91.

are sufficient of our selves to think any
thing as of our selves, but our sufficiency
is of God, Joh. 15. 5. Without me (saith
Christ) ye can do nothing; that is, no-

thing that is spiritually and truly good, and acceptable to God: and
Phil. 2. 13. it is God that worketh in you to will and to do (that which
is good) of his good pleasure. See more in Homily of Repentance, c. 2.
p. 263. alleged before Article 7th. p. 81.

Cond. 4. *That it profit him of whom we merit* : but our good works do not profit God, Job 22. 2. *Can a man be profitable unto God? Psa. 16. 2. Our goodness extendeth not to thee. Rom. 11. 35. Who hath first given unto him, and it shall be recompensed to him again, Luk. 17. 10. When you have done all you are commanded to do, say, We are unprofitable servants; and therefore our good works cannot merit anything of God, by their own worth, and oblige him to give us a reward for their profit done him,*

Cond. 5. *That there be a proportion between the thing meriting, and the thing merited* ; but between our imperfect good works and eternal life, there is no proportion ; merit of condignity must be equal to the reward, or thing merited ; that is truly and properly meritorious, that doth properly and absolutely for it self deserve a reward, or which doth in its formal reason include equality or condignity to that reward, of which 'tis said to be meritorious ; but now that there is no proportion between our works and eternal life, is proved Rom. 8. 18. *For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Where 'tis clear, that the Apostle, who was a regenerated man, and had done as many good works as any regenerated man after his conversion, as appears by his works; yet those be slight in comparison of the knowledge of Christ by faith, and who suffered many great and cruel afflictions (and at last Martyrdom, for Christs sake) yet he reckoned them all not worthy to be compared with the glory that shall be revealed in us in heaven: they hold no true proportion or equality with the reward, neither in respect of dignity or worth, nor in respect of duration or time: these afflictions are not worth that glory which we shall have in heaven; and these afflictions, which are but for a moment, are not worthy to be equalled with that eternal weight of glory, which they work for us, if right*

both

born. This place, saith Pareus and our Dr. Fulk and Willet is
Dr. Fulk, taketh away all merit of Con- *locum tollit omne meritum*
dignity; for if the sufferings of the *condigni*, Pareus in loc.

Saints, neither for *quality* nor *quantity* are proportionable to the glory that is to come, then it followeth necessarily, that they are not worthy; if the sufferings of *Martyrs* come short of the value and worth of the glorious happiness of Saints triumphant in heaven, then sure much more do their *best actions* come short thereof. There is a reward, *ratione patti*, when a man promiseth such a reward to a person, if he do such a work for him. Now this reward is called *wages*, not properly *merit*, because it may be *meerly of promise, and not of desert*. (e. g.) A man may promise another man an 100 l. of good gold to fetch him a bottle of straw; which, when he hath done, he is bound to give or pay it to him, *because he promised so much*; but this is not properly merit of condignity; for the work done, was not worth the money (supposing, as is to be supposed the straw easie to be had, and near at hand), for there was no proportion between the fetching of the bottle of straw and the 100 l. Now where there is *merit of condignity*, there must be *proportion* between the *merit* and the *reward*, because the *reward of the merit is an act of justice*, as *Aquinas* shews, and *justice is a certain equality*, as he there proves out of the Philosopher. 12. 2. q. 114.

1. There is a reward, *ratione operis*, when a man doth *a. i. c.*
such a work, that doth of its self and its own nature, carry such a dignity and worthiness in it, as that it deserves such a reward to be given to him in justice. Now this is that the Papists are to prove, that our good works do; that *there is such excellency, dignity, and worthiness in them, as that they do of their own nature deserve eternal salvation at Gods hands, and that God is bound in justice with it to reward us for the dignity of our good works*, which we Protestants utterly deny; and we say, that if we should yield that our good works do thus merit eternal life at Gods hands, these absurdities would easily follow.

1. That we had something whereof to glory, or to boast of, that we had merited our salvation, contrary to *Epbes. 2. 8, 9.*

2. That eternal life were not freely given to us, but of due and just debt paid to us, contrary to *Rom. 6. 21.*

3. That Christ dyed in vain, contrary to *Gal. 2. 21.* This is one of the Church of *Romes* Antichristian Doctrines, which doth in effect deny Christ to be come in the flesh. It's but a vanity in our men, the great

great friends to Rome, to say, that Papists profess with us the Apostles Creed; when as indeed and in truth, by their doctrines and practises, they deny and overthrow what they profess; for if men can by their own strength turn themselves to God when they will, and fulfil the whole moral Law, do works of superogation, and by the right use of their natural reason and will, merit *ex congruo*, the first grace, and then *ex condigno*, merit eternal life; What need was there for Christ so have come into the world, and taken our nature upon him, become our surety, to have fulfilled the law, and dyed for us? And therefore our Homily before alledged, saith very well, *That the Doctrine of Merits speaks blasphemy against Gods mercy, and great derogation to Christs blood-shedding; and another Homily before alledged, That whosoever denieth this Doctrine, that saith alone justifieth, is not to be accounted a Christian man, nor for a setter forth of Gods glory, but for a setter forth of mans vain glory, and for an adversary to Christ and his Gospel; and that it were the greatest arrogance and presumption of man, the Antichrist could set up against God, to affirm, that a man might by his own works take away, and purge his own sin, and justifie himself.* Homily of salvation of mankind, p. 16; 17.

Nova hæc est Theologia Prophetis & Apostolis ignota, Christus meruit ut nos mereamur nobisipsis vitam æternam. Dr. Ames. Bel. Enerv. to. 4. c. 2. p. 214.

ture. nor good reason for it. I know that true believers in Christ are made worthy, 2 Thes. 1. 5. Apoc. 3. 4. by the perfect righteousness of Christ imputed to them, and apprehended and applied by a lively faith; but this makes not their imperfect works, which, as good, be works in them, and which they owe unto him, meritorious at Gods hands again. God doth reward his people with eternal life, *secundum opera*. * according to their works, but not *propter opera*; for their works; and the reward is of free gift, not of due debt; for 'tis *ex præmisso*, of Gods own free promise, not *ex dignitate operis*, not for the worthiness of the works done; it may be due *ratione pacti*, by reason of the Covenant that God freely made to believers in Christ; but 'tis not due *ratione facti*, that is, 'tis not due for the worthiness of the works done.

Obj. But they say, That Christ has merited that our good works, that are gifts wrought in us, and performed by us, should merit eternal life.

Ans. 1. This I have often heard said, but could never as yet see it proved, and therefore till it be proved, I deny it, because there is neither sacred Scrip-

Obj. But

Obj. But against all this Bellarmine and Dr. Patrick
 object 2d. from 31. to the end; but chiefly the
 3d. & 35. verses, *Come ye blessed of my Father, inherit
 the kingdom prepared for you from the foundation of the world; for I was
 hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I
 was a stranger, and ye took me in, &c.* Hence Bellarmine and Dr. Patrick
 would infer, that good works of regenerated men are meritorious or
 efficient causes of their eternal salvation, and consequently of their
 justification.

Ans. To which I answer, 1. That good works are *via ad regnum*
 (as Bernard speaks) but not *causa regnandi*, they are the way that
 God hath appointed us to walk in to the kingdom of Heaven, but
 they are not the cause of our reigning there; they may be conditions,
in quibus non, without which we cannot get thither, but not efficient
 causes of our getting there. 2. 'Tis true, that God requires good
 works at our hands, as fruits and evidences of justifying faith, and as
 antecedent conditions to our eternal salvation, and as manifestations of our
 love and thankfulness to God for his abundant love to us, in our election,
 justification, adoption, sanctification and preservation, &c. but not as condi-
 tions of the Covenant of Grace, or as efficient or meritorious causes of our
 justification or salvation, or foreseen moving causes of our election. 3. That
 the word *for* doth not always shew the cause of a thing, but some-
 times it renders the reason of a thing, which reason may be drawn
 from the effect; as 'tis in Luke 7. 47. *Her sins are forgiven, for she
 loved much*; where by (*for*) is shewed not the cause why, but the rea-
 son to prove, that her sins were forgiven; *For she loved much.* Mary
 her great love was not the cause why her sins were forgiven her, but
 the effect, sign, and evidence thereof; she had received much love
 from God, therefore she loved God very much: So here, God is
 merciful, for he rewardeth the merciful to his members, according to
 their works: this reason from the word, *for*, here, is not from the
 cause of our inheriting the kingdom of Heaven, but from the effect,
 to prove the cause: The argument may be thus; They that are the
 elected, justified, and adopted Children of God, shall inherit the king-
 dom of Heaven; but you at my right hand are such, *ergo*, ye shall in-
 herit the kingdom of Heaven: the Minor our Saviour proves by their
 works thus; They that are for Christs sake merciful to Christs Mem-
 bers and Ministers, are the elected, justified and adopted Children of
 God; but you are merciful for Christs sake, to Christ's Members and
 Ministers; *Ergo*, you are the elected, justified and adopted Children
 of

of God: the Minor, viz. that they were merciful for Christs sake, to Christs Members and Ministers, Christ proves by their works; for I was an hungred, and ye gave me meat, &c. So that here you may see that the Particle *for* is not used here causally, but rationally; it doth not declare the cause of their salvation, but it declares a reason to prove that they were the blessed Children of God, and heirs of the kingdom of heaven: for, he here proves their election, *magis quoad quod sit*, but not *quoad cur sit*, that they were elected, &c. but not why they were elected; and therefore it makes nothing for the proof of Bellarmines, or Dr. Patricks Doctrine.

This Doctrine, that Christ hath merited, that our good works might merit, is one of Antichrists delusions, to be taken heed of, 2 Thes. 2. 11. lest we be induced to believe a lie, that is the whole Antichristian Faith and Religion, which is a complicated lie.

2. This Doctrine of theirs implies, either that Christ hath sufficiently merited eternal life for us, or that our meriting is vain and needless; for that which is sufficiently done to that end by Christ, needs not that it should be done again by us to that end.

3. That whatsoever Papists say to the contrary, 'tis evident, that they do divide the glory of meriting eternal life between Christ and Christians, because they give it not solely to that grace that is in Christ, but also to that grace that doth inhere in us, or is done by us; to which also they ascribe our justification. And for a further evidence, they

exhort people to do good works by this argument, 'Tis more honourable to merit by a mans self, than by another; and 'tis more honourable to have eternal life by merit, than by gift, as Bellarmine, Durands and Tappers following words set down by Dr. Ames, do plainly shew *magis honorificum*, &c. that it is more honourable to have eternal life by merit, than only of gift, saith Bellarmine. Far be it that righteous men should expect eternal life, as a poor man doth an alms; for it is much more glorious, that they, as conquerors and triumphers, do possess it, as a crown due to their labours; so saith Tapper in Art. Lovan. t. 2. art. 9.

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that understands common reason, judg what the Papists mean, and what their words do signifie, when they say; *That Christ hath merited, that regenerated persons good works might merit eternal life*; and whether this be not, as I said, *one of their strong delusions*, by which they are deceived themselves, and endeavour to deceive others; and whether these Popish Grandees false, heretical and blasphemous Doctrines above Amef. Bellar. Enervat. t. 4. recited (as Guido the Hermit confessed, l. 7. c. 2. p. 209. in his revocation of them, that they were) do not rob God of the honour of his free grace; and Christ, our blessed Saviour, of the honour of his inestimable merits and overthrow the Gospel, yea blow up Christianity it self, under the pretence of advancing it, and utterly destroy the souls and bodies of many well-meaning people, and pick the pockets of many thousands, to fill the proud Pope of Romes Coffers, and satisfie (if it be possible) the covetous, ambitious, and malicious lusts of that man of sin, and his adherents, let the world judg.

A R T. XIII.

That there is a place after this life called Purgatory, wherein the souls of believers, dying since Christs resurrection, are purged from sins, by pen- Concil. Trident. nial satisfaction, which were not purged in Sess. 6. can. 30. this life so fully as they ought, that they may enter into heaven.

THIS I renounce, because 'tis contrary to the sound Doctrine of the Church of England, Article the 22d. of Purgatory. The Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images, as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God. In Homily of Prayer, T. 2. part. 3. p. 122. 'tis said, "That there are but two places after this life, Heaven and Hell; the one proper to the elect, and blessed of God; the other to the reprobates, and damned souls, as may well be gathered by the Parable of La-

"*zarnu.* Against the ground, or rather indeed pretence for Purgatory, viz. " That some sins of believers were not fully purged away " in this life, and must therefore there be purged away by making " satisfaction by suffering for them; The Church of England saith in her Homily for Good-Friday, T. 2. p. 177. " That Christ Jesus did " purchase such favour for us, by his death, of his heavenly Father, " that for the merits thereof (if we be true Christians indeed, and " not in word only) we be now fully in Gods grace again, and clea- " ly discharged from our sins. And in the Homily of the worthy re- ceiving of the Sacrament of the body and blood of Christ, T. 1. part. 1. p. 200. she saith, " Thou must believe that Christ hath made " upon his cross a full and sufficient sacrifice for thee, a perfect " cleansing of sins, so that thou acknowledg. no other Saviour, Re- " deemer, Mediatour, Advocate, Intercessor, but Christ only. 2. 'Tis

Homil. of the misery of man, part. 2. p. 11 He, i. e. Christ, is the high and everlasting Priest, which hath offered him- self once for all upon the Al- tar of the Cross, and with that one oblation hath made perfect for evermore them that are sanctified: He is the alone Mediator between God and man, which paid our ranfome to God with his own blood, and with that hath he cleansed us from all sin; he is the Physician which heal- eth us all our diseases, and of all our venial sins too.

contrary to the Doctrine of the Church of Ireland in the 101 and 102 Articles of their Religion: which is this; " Af- " ter this life is ended, the souls of " Gods Children be presently received " into Heaven, there to enjoy unspeak- " ble comforts; the souls of the wicked " are cast into Hell, there to endure " endless torments. The Doctrine of " the Church of Rome concerning Lim- " bus patrum, Limbus puerorum, Pur- " gatory, Prayer for the dead, Pa- " dons, Adoration of Images and Re- " liques, and also invocation of Saints " is vainly invented without all war- " rant of holy Scripture, yea, and is " contrary to the same. 3. 'Tis con- trary to the Doctrine of the Church of Scotland, contained in the Confes- sion of Faith made by the Assembly of Divines at Westminster, Chap. 11. Article 1. " The bodies of men after death return to dust, and see " corruption; but their souls (which neither die nor sleep) having " an immortal subsistence, immediately return to God who gave " them: the souls of the righteous, being then made perfect in ho- " linefs, are received into the highest Heavens, where they behold " the face of God in light and glory, waiting for the full redemption

of their bodies; and the souls of the wicked are cast into Hell, where they remain in torments, and utter darkness, reserved to judgment of the great day; beside these two places for souls separated from their bodies, the Scripture acknowledgeth none. 'Tis contrary also to the latter Confession of *Helvetia*, Article 26. to be seen in the *Harmony of Confessions*, *Sett.* 16. p. 483. and to the Confession of the *French Church*, Article 24. to be seen *ibi. Har. of Confessions*, *Sett.* 16.

For the further confutation of this Popish, Poetical and Antichristian Purgatory, I shall lay down these plain ensuing Positions:

Position 1. *That the souls of true believers in Christ, do, as soon as they die, go immediately into heaven, and therefore not into the Popes Purgatory.* The antecedent Proposition I prove thus.

1. From *Isa.* 57. 2. *He shall enter into peace*, that is, the righteous man that dies before evil days come, enters, in his soul, into Heaven, and his body rests in his grave, called his bed; and if so, then undoubtedly he goes not into the Popes Purgatory, for there is no peace to them that are there, for they are tormented, say Papists, with the same torments that they in Hell are tormented with.

2. From *Luk.* 16. 22, 23. *The beggar Lazarus died, and was carried into Abrahams bosom by the Angels; and the rich man died, and was cast into hell.* Now that by *Abrahams bosom*,

is meant *Heaven*, * is clear by the fore-cited Doctrine of the Church of *England*, &c. if not by the consent of Papists too; that the Angels that carried

his soul into *Abrahams bosom*, were not evil, but good Angels; for that neither good Angels go into Hell, nor evil into Heaven, must also be yielded, as the 26th verse of that Chapter declares; then it will follow necessarily, that the soul of *Lazarus* was carried by the holy and blessed Angels into Heaven, where *Abrahams bosom* was, and not into any part of Hell; for *Lazarus* was comforted; he was not only not tormented with *pœna sensus, vel damni*, the punishment of sense or loss, but he was actually comforted; which implies not only ceasing of his former suffering evil things, but enjoying of good things, the comforts of the other life, the full knowledg of God, and feeling his fatherly love.

3. 'Tis said *Luk.* 23. 43. by our Saviour himself to the Thief upon the Cross, immediately before his death, *To day shalt thou be with me*

in Paradise, that is in Heaven, and therefore not in the Popes Purgatory, for that is not Paradise. Paradise is a place of pleasure and happiness, but the Popes Purgatory is a place of pain and misery, of bellish torments, as Papists say. In 2 Cor. 12. 2, 4. Paradise and *Heaven*, is *caelum Imperium*, the seat of the blessed, where God the Father, God the Son, and God the holy Ghost, the blessed Angels, and souls of just men made perfect, are, and enjoy pleasures for evermore. So 'tis taken in Revel. 2. 7. To him that overcometh will I give (saith the Spirit to the Churches) to eat of the tree of life, which is in the midst of the Paradise of God. Where, by the Paradise of God, not only Pareus, and others of our learned men upon the place, but also Cornelius a Lapide himself, understands, as the most genuine sense, the fruition of God and eternal blessedness, of which the Paradise of Adam was a figure, sign, and type.

4. In Revel. 14. 13. we read thus, And I heard a voice from heaven, saying unto me, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours. The word here most observable, is *anagisti*, which saith Cornelius a Lapide (and Pareus saith that all Copies, except Montanus's) doth end the full sense of the former sentence, *Blessed are the dead which die in the Lord, anagisti* ab hoc tempore, from this very time, that is, from this instant of time, that they dye, they are blessed, as learned Mr. Leigh in his *Critique* expounds the word, and assures me in his Notes upon the place, that Dr. Reynolds and Gerard do so interpret it; and so doth Scriverius

* *Amodo*, id est, ex nunc & deinceps in aeternum, puta a tempore mortis illico requiescunt & requiescent in omne aenum. Cor. a Lapide in *Parum*.

that those that die in the Lord, do from the point or instant of their death become and continue to be blessed. And 'tis observable that they are said to be blessed *anagisti* morientes, dying, or qui moriuntur, who die in the Lord, in the present tense, not in the future, who shall die hereafter (though they shall be blessed too), which shews, that as soon as ever they are dead, they begin to be blessed *anagisti*, presently and perfectly (as some expound the word) and henceforth, even for ever though before their death they are in some sort, as St. Paul was partly carnal, as well as spiritual, yet their souls depart not so,

too; and the Latines interpret it * *amodo*, which we English henceforth, that is, from this time forward, that is, from the time of their death, and so forward for ever, are they blessed that die in the Lord. Pareus upon the place saith

That this is a true and charitable opinion

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are, if not immediately before, yet in the instant of their departure from their bodies, through faith purged by the blood and spirit of Jesus Christ, from all their sins ; and so their spiritual uncleanness being perfectly done away, they are fitted for, and received into that City, into which nothing that defileth shall enter. And this may be proved further,

3. From Job. 5. 24. *Verily I say unto you, he that believeth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life. So Job. 3. 36. He that believeth on the Son, hath everlasting life : he hath it not only in the price, and promise, and expectation, but also in the * inchoation and first fruits; he hath the beginnings of it here in this life, in the kingdom of grace, and he shall have it in more full and compleat possession of it, as soon as he departs out of this life, habenti dabitur, to him that hath shall be given; to him*

Ursin. Catechis. p. 2. q. 58. p. 414. Dr. Reynolds in 1 John 5. 12. p. 430. He that hath the Son, hath life. 1. In pretio. 2. In promisso. 3. In primitiis.

that hath true saving grace, shall be given more grace, not only *quoad sufficiensiam* here, but *quoad gloriam* hereafter. Cornelius a Lapide, a great Jesuit, and Father in the Church of Rome, assures me, that the Church (he means the Church of Rome) calls the days of Saints dead, dies natales, their birth-days, and that *hac de causa*, for this reason, because the same days they are new-born into a blessed and glorious life ; and upon this account (saith he) doth the Church solemnize their birth-days ; not those in which they are born with sin, into a temporal life, but those in which by a temporal death they pass to an eternal life. And,

6. This may be further confirmed by that of the wise man, the Preacher, King Solomon, Eccles. 12. 7. *Then shall the dust return to the earth as it was ; and the Spirit to God who gave it ; then, that is, when a man dies, his body, which was made at first of the dust of the earth, returns to the earth its first material principle ; and the soul, that was immediately made by God, of a spiritual substance, returns to God, the Father of Spirits, for judgment, either of absolution or condemnation, which is more particularly and privately passed upon every mans soul immediately after its separation from the body; that is, saith the learned Bishop Reynolds in his Notes upon the place, (commonly called the Assemblys-notes), Ut stet iudicio ante Deum, that it may appear before his tribunal to be judged ; and certainly, as the*
body

body goes into the dust, so certainly the soul returneth unto God to be judged. Now the bodies go immediately to the dust, to the earth, to the souls immediately to God, Hence, saith he, *the godly are translated into Paradise in Abrahams bosom, into the condition of just men made perfect*, Luke 16. 22. Luke 23. 43. The wicked into the prison of disobedient spirits, reserved there in Hell unto the judgment of the great day, Luke 16. 23. 1 Pet. 2. 19. As the souls of wicked men, when they die, go immediately from God into Hell, so do the souls of godly men go immediately to God into Heaven; and consonant to this, is that of our Saviour, *John 5. 24 before alledged: He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, that is into the judgment of condemnation, as our translation (according to the sense) hath it: and John 3. 36. He that believeth on the Son, hath everlasting life: it notes a present and indeaseable interest and possession in heaven,*

7. Very agreeable to this, is that devout and believing confident prayer of St. Stephen, at his death, *Lord Jesus receive my Spirit*. Upon which this is the Assembly-note (as 'tis commonly called) *This is the true comfort of the elect, that they are assured, that Christ Jesus (who died for them) in their dissolutions, receiveth their souls into his safe and blessed custody, to live with him, who is the life and God of the living.* And,

8. This is confirmed also by 1 Pet. 4. 19. *Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.*

9. To these testimonies may be superadded, 2 Cor. 5. 4. *For we know, that if our earthly house of this tabernacle were dissolved exouar habemus, we have (in the present tense) a building of God, an house not made with hands, eternal in the heavens; and that the souls of all believers enter into this heavenly house, as soon as they depart out of their earthly tabernacles, may be further proved from the 6th and 8th verses of that Chapter; where 'tis said thus: That while we are a home in the body, we are absent from the Lord; and that we are willing to be absent from the body, and to be present with the Lord; which necessarily implies, that they did believe, that as soon as ever their souls were gone out of their earthly homes, they should be present with the Lord in heaven; for of that they say, we are confident.* And.

10. Of this opinion and belief was St. Paul, as you may see in Phil. 1. 21, 23. *For to me to live is Christ, and to die is * gain.* (How could his death be gain to him, if he must not go immediately to Heaven, but to Purgatory, there first to suffer hellish punishments for his sins?) Yet if I live in the flesh, this is the fruit of my labour; yet what I shall choose, I wot not; for I am in a strait between two, having a desire to depart, and to be with Christ, which is far better. Here you see the Apostle Paul desired to depart out of the Tabernacle of his body, and why, that *he might be with Christ*: he believed that as soon as his soul was departed out of his body, she would presently be and remain with Christ: but where? not in the Popes Purgatory, for there Christ was not, but in heaven; there he believed he was, *whom the heavens must receive till the restitution of all things*, Act. 3. 19. He believed that his soul would presently be with Christ in Heaven, and therefore, he saith, that death temporal would be *better* for him, than temporal life. Certainly, had St. Paul believed, that, after his soul had ended her work in his body here, she should be carried into the Popes Purgatory, and there be punished for his sins, for a time, it may be, till the day of judgment: he would have easily resolved himself, that it had been *better for him*, as well as for the *Philippians*, to abide in the flesh, and not to die: *I desire to be dissolved, and to be with Christ*, is as if he had said thus, I am now bound to my body; but if I were loosed from this bond, I should be with Christ, and bound to him, saith Cor. *a lapide*. Hence note, saith he, that souls altogether pure, *do presently, when they leave the body, not sleep, but are with Christ in heaven and eternal life*; and therefore the Apostle desired to be dissolved, and dye, that *he might be with Christ*: but if he ought to expect after death the day of judgment, that, then at length, he might enjoy Christ, he had in vain desired to be dissolved rather than live, because then after his dissolution and death, he should be absent from Christ: as much as if he had remained in this life; much more he there speaks out of *Chrysostome, Theophilact, Occumenius and Cyrillus*, to the same pur-

* *Mori lucrum quasi dicat, mors est lucrum beatitudinis, mortem ergo non timeo, quia si occidar & moriar, vitam aeternam lucrabor, & inevo-labo, praesensq; sistar ac fruar Christo.* So Chrysostom. Anselm. Theophilact. Occumenius, Thomas Aquinas in locum.

q. d. *Fam alligatus sum corpori, si hoc vinculo solvar, ero cum Christo, illique astringar.* Cor. *a lapide* in locum.

purpose. 'Tis observable, that he saith that souls that are altogether pure, pass presently out of their bodies into Heaven: and this, he saith, is the opinion of *Turrian*, and of *Suarezius*, and that *St. John* Apoc. 14. 13. speaks of souls perfectly just. Now this, I say, is their shift to put off all our Protestant Divines have alledged from sacred Scripture against their Purgatory; for they hold that those that are cast into Purgatory, are not perfectly purged, but must be purged perfectly by suffering temporal punishment, and thereby making penal satisfaction to the justice of God; of the fondness of which hereafter: but I'll close with them, and assume.

Position 2. That the souls of those persons that are justified by faith in Christ's blood, are perfectly purged from their sins, if not immediately before, yet at the moment of their death: and that therefore, by their own concessions and affirmations, they go not into the Popes Purgatory, but to Heaven, as I have proved before. And for the clearing of this, know, that not only their Angelical Doctor (as Papists call *Thomas Aquinas*) but our own Divines hold, that there are three effects of sin: 1. *Reatus*, the guilt. 2. *Macula*, the spot or stain. 3. *Pena*, the punishment of it. Now,

1. The guilt, worthiness or desert of sin, which obligeth the sinner to the sustaining of just punishment for his sin, is washed away in our justification, by the perfect satisfaction and merits of our blessed Lord and Saviour Jesus Christ, as the Church of England abundantly testifieth in her books of Articles, Homilies and Common-Prayer, and the Canonical Scriptures plainly declare, as in *John* 1. 29. Behold the lamb of God, that taketh away the sin of the world. 1 *John* 1. 7. The blood of Jesus Christ cleanseth us from all sin. 1 *John* 2. 12. If we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation, that is, the propitiator for our sins, who doth make atonement, expiate, satisfy, and purge away the guilt of our sins, and make peace, and pacify his wrath, and make him propitious, merciful, favourable and good unto us: and 1 *Tim.* 2. 6. He gave himself a ransom for all: Himself, God-man, a ransom for all. *9.* 14, 15. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God? and lest the adversary should say, that he did not perfectly purge away all sin, read *Heb.* 10. 10. and by one offering he hath perfected for ever them that are sanctified: *Apoc.* 1. 5. 'tis said of Christ, that he washed us in his own blood:

1 Cor. 3. 11. Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God: And upon this account doth the Apostle declare and infer, Therefore there is no condemnation to them that are in Christ Jesus. God in our justification imputeth * not * 2 Cor. 5. 19. our sins unto us, and consequently not our guilt, but he imputeth the righteousness of our Saviour Jesus Christ unto us, and doth repute us just, as though we had no sin, and consequently no guilt upon us; but Papists do acknowledg by Christ Jesus a freedom from sin, according to the guilt of sin, but they deny it according to the punishment: of which hereafter.

2. Macula, the spot, stain, or filth of sin (which deprives the soul of its spiritual beauty, which it should have, and is made vile, Mat. 15. 11. Apoc. 21. 11.) is taken away by sanctification, 1 Cor. 3. 11. But ye are washed, but ye are sanctified. Eph. 5. 26, 27, That he might sanctifie and cleanse it; i. e. His Church, with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. So Tit 3. 5, 6. Cant. 4. 7. Christs Church is all fair, there is no spot in her; and I might say to Papists, that they hold, that venial sins do * not make a spot in the soul, and therefore that there is no need of casting it into Purgatory to purge them from them: but, I say, though this sanctification be imperfect in this life, yet 'tis perfected in the hour or instant of death. Heb. 12. 23. But ye are come to the spirits of just men made perfect; that is ye are come to the company of just mens souls in heaven, that are made perfect in grace. Hence we may easily and certainly conclude,

1. That the godly souls of justified men, when they depart out of their bodies, do live with God and the blessed Saints in heaven; because otherwise they cannot be taken into fellowship with them, and that therefore they live not in the Popes Purgatory.

2. That the souls of justified men are perfect in heaven; all their imperfections, infirmities and corruptions, with which they were troubled, while they were in their bodies, are perfectly done away, and they are made perfect in grace, 1 Cor. 13. 10. But when that which is perfect is come, then that which is in part shall be done away. V. 11. Now we see through a glass darkly, but then face to face; now I know in part,

* Veniale peccatum non causat maculam in anima, Th. Aquin. 122 q. 89. a. 1. B. Medin in 122. q. 88. a. 1. p. 1209.

but then shall I know as I am known. 'Tis true, we have our sins here, while we are in the body of corruption, that lets us in doing good, and disposes us to do evil, and makes us wretched, as *Mores anima sequitur temperamentum corporis.*

St. Paul complains, *Rom. 7.* But as soon as we put off this body of death (as some think Paul called it) the old man, and all its lusts and affections, are put off too, perfectly; and we are in our souls made perfect; not only sincere, and as perfect is opposed to *hypocrisie*, as now; but we are perfect, as perfect is opposed to that which is *imperfect*; there shall remain no sinful imperfections in our souls, but we are as the holy Angels of God, and do Gods Will as they do, perfectly, without any the least sin whatsoever; and this Doctrine, not only sound Protestants, but Papists themselves do hold too; for they say, *That the day of the Saints death,*

Cornelius a Lapide is their birth-day; for, in that (say they) they are in *Apoc. 14. 13.* new-born, and enter into everlasting life; yea wise

King Solomon saith, *That the day of ones death,* is better than the day of ones birth; that is, to true believers in Christ, 'tis not to them a vindictive punishment, but a passage from this life in sin and misery, to a life better in Heaven, sinless and blessed; and to me, that which is said in our Liturgy, in the order of burial, is a good confirmation, which is, you know, thus: *Forasmuch as it hath pleased Almighty God of his great mercy to take to himself the soul of our dear brother here departed;* which is true, though not of all, yet of all Gods elect in Christ; and we cannot in reason conceive, that God, their loving Father, who hath elected them in Christ his Son, who hath suffered for them, and which suffering he hath accepted as full satisfaction for them, will in Christs presence, who is ever with his Father, and at his right hand, making intercession for them, bid them be gone, or send them to the Popes Purgatory, there to suffer hellish torments till the day of judgment; and we cannot conceive that Christ himself would do it.

To all this I might urge an argument *ad homines*, which may convince them, though not us, and say, that Papists must hold, if not this truth with us too, yet more, *that Saints even in this life, are perfect*; else their justification by their own habitual righteousness, and their meriting eternal life by their own good works, and their perfectly fulfilling the law, will fall to the ground: if there remain some sins in the souls of persons that are justified before God, which must be purged away by suffering temporal punishments in their Purgatory;

tory; then certainly neither was their inward habitual righteousness perfect, and so could not justify them before God, but needed a justification and pardon it self, and so their justification of their persons before God, is overthrown by this their covetous Doctrine of Purgatory; nor was their outward actual righteousness or good works meritorious of eternal life, but rather for the sin in them, deserved eternal death. If believers in this life can both for matter and manner in their own persons keep and fulfill the whole Moral Law (as they plead they can) then this their casting off their souls into Purgatory to be purged from some *venial sins* committed in their life-time here in the body, which were not sufficiently purged here (as they say) must needs fall to the ground; and therefore they must deny their forementioned Doctrines of Justification, Merits and fulfilling the Law, or renounce this of Purgatory, which overthrows them; for this *Dilemma* will push them with one horn, or both; if they say, that their inherent righteousness is *perfect*, then they destroy their pretended foundation for their Purgatory; then there will be no sins remaining to be purged in Purgatory; if they say, that their inherent righteousness is imperfect, then I say, they destroy their justification before God by their own inherent righteousness; for imperfect righteousness cannot justify them in the sight of God, but will stand in need of a perfect righteousness to procure a pardon for, and cover its imperfectness; if they affirm that imperfect righteousness will justify mens persons before God, then they plainly *deny Christ*, and say in effect (whatsoever they pretend to the contrary) that there was no need of his coming into the world, and doing and suffering what he did; for 'tis yielded, that men by the light of nature, the study of Moral Philosophy, and good education and observation, have attained to great measures of Moral Justice, which yet neither justifies them before God (as our 13th Article undeniably proves, of which I spake before) nor saves them, as our 18th Article plainly shews: the title of which is this; *Of obtaining salvation only by the Name of Jesus Christ.* The Article it self is this: *They also are to be bad accursed, that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the*

John 3. 3. Acts 15. 24, 28.
Rom. 3. 10, 20, 28. Gal. 3.
16. Gal. 5. 18. Col. 2. 16.
20. Ephes 2. 8, 9. Apoc.
20. 10. Apoc. 21. 8. Acts
4. 12. John 3. 16. Mark
16. 16. John 14. 6. Hebr.
11. 6.

light of nature ; for holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved: so I might argue from their meritorious works; but I forbear.

To all which I shall add what I have found in Dr. Field of the Church (Appendix, part. 1. l. 2. p. 772.) since I wrote that before, of Saints being perfectly cleansed from all sin at the moment of their death: He saith thus, speaking of one Higgins, in the 20th Chapter of that Appendix, I produce the judgment and resolution of Scotus, Durandus and Alexander of Ales, That all sinfulness is utterly abolished in the very moment of dissolution, and that there is no remission of any sin in respect of the fault and stain after death: The words of these Authors I set down at large: the words of Alexander of Ales (the first of the School-men, called the irrefragable Doctor) are these: Final grace taketh away all sinfulness out of the soul, because when the soul parteth from the body, all proneness to ill, and all perturbations which were found in it, by reason of the conjunction with the flesh, do cease: the powers thereof are quieted, and perfectly subjected to grace, and by the means all venial sins are removed: so that no venial sin is remitted after this life, but in that instant wherein grace may be said to be final grace, it hath full dominion, and absolute command, and expelleth all sin: Whereupon he addeth, That whereas the Master of the Sentences, and some others do say, that some venial sins are remitted after this life: some answer, that they speak of a full remission, both in respect of the fault, and stain, and the punishment also; but that others more narrowly and piercingly looking into the thing, do say, that they are to be understood to say, Sins are remitted after this life, because (it being the same moment or instant that doth continue the time of life, and that after life) they are remitted in the very moment of dissolution, grace more fully infusing and pouring it self into the soul at that time, than before, to the utter abolishing of all sin, all her im-

* Death unto the godly, is the utter abolishing of sin, and perfection of mortification, saith A. B. Usher, Sum of Christian Religion, p. 545.

pediments formerly binding her working, now ceasing. * Thus you see, that not only our learned Protestant Divines, but also Alexander of Ales, the first School-man, called the irrefragable Doctor, Scotus, the subtile Doctor and Durand, the Master of the Ceremonies,

as the Papists themselves esteem and call them, were of this judgment, That the souls of men dying in the state of grace, at the moment of death are purged and cleansed perfectly from all the fault and stain of all sin; and then it will follow, that they are freed from the third effect of sin too, and that is,

3. *Pena*, punishment, which is an evil inflicted upon the sinner himself, or his surety, for sin: For, 1. if the guilt of sin be perfectly taken away (as indeed it is in our Justification, and the stain of sin be also perfectly taken away in the moment of our death, and sin be wholly abolish'd, then the punishment of sin must needs be taken away too. Of this judgment was St.

Bernard, *When all the sin shall be wholly taken out of the way, no effect of it shall remain, that the cause being altogether re-*

Bernard in *Psal.* qui habitat, *Ser.* 10.

moved, the effect shall be no more; and you know, 'tis a rule for reasoning, *Sublata causa tollitur effectus*, the cause being taken away, the effect ceaseth: Sin then being perfectly destroyed, when death parteth the soul from the body, all its effects, *guilt, filth, and punishment*, must consequently be destroyed too; and that all sin is taken away in the moment of the dissolution of the soul and body, I have sufficiently proved; and therefore the punishment is taken away too.

Pray hear what God himself saith to this point, in *Ezek.* 18. 22. *When the wicked man shall turn from all his sins that he hath committed, all his transgressions that he hath committed shall not be mentioned unto him.* Now if God hath so far forgiven their sins, as that he will not remember them, then certainly he will not punish them for them in another world with hellish torments; if God punish truly penitent men for their sins in this world, and that to come, too; he cannot be said, *not to remember them*, but to remember them (as we say) with a witness; if he forgives and forgets all their sins, then undoubtedly he forgives and forgets their venial sins too; if he forgive their mortal sins, *their sins of enmity against God, which make God displeased with the sinner* (as *Aquinas* and his followers speak) then it will follow by an undeniable consequence, that he forgives and forgets *their venial sins, their lesser sins,*

*which are not * against the law, but only besides the law, and which, though they displease God, yet they do not make the sinner displeasing to God; and that they do only obnubilate, but do not obtenebrate grace,* as *† Medina* teacheth: and those sins which *Mr. Chillingworth* in his dange-

* *Peccatum veniale non est contra legem, quia venialiter peccans non facit quod lex prohibet, nec pratermittit quod lex per preceptum obligit, sed facit prater legem, quia non observat modum rationis, quem lex intendit.* *Aquin.*

12. q. 88. a. 1. † Medina in 12. q. 89. a. 1. p. 1209. † Bel. 1. 4. l. 2. De peccato veniali. c. 1.

rous book, saith are so small, as that he durst not ask God pardon for them, and which * Bellarmine saith

* B. Medin in 12 x. q. 88. are ex natura & ratione probati, in their own nature and kind of sin, venial, that is,

not repugnant to the love of God and our neighbours, that do not render us unworthy of the friendship of God, and guilty of eternal death; and that are so small, as that it were unjust to punish them with eternal death; that they do not exclude out of heaven, but that God himself is bound by law that he hath made to give to his friends the kingdom of glory, notwithstanding their venial sins, of which, although they deserve, yet are presently remitted ex natura status quum anima emigrat e corpore, from the nature of the state, when the soul departs out of the body, as Papists teach; how these sins, I say, should need to be purged away from believers souls (the friends of God, whose sins God hath covenanted to pardon) by such temporal punishments in Purgatory, as are the same for nature with those the Devil inflicts upon the damned in hell; and yet that their mortal sins, as Davids adultery and murder, Peter's denial of his Lord and Master, Paul's persecuting of the Saints, and, which do, as they confess, cause a spot or stain in the soul, and are contrary to the Law of God, and do render the sinner displeasing to God, and deserve eternal death, as Aquinas and Medina, ubi supra, do plainly teach, should escape the same penal Purgation in Purgatory, is to me very strange, improbable, and inconsistent Doctrine, as well as contrary to sacred Scripture; which saith of God thus. Jer. 31. 34. I will remember their sin no more, that is, punish them no more: and of them, (1) Rom 8 1. There is no condemnation to them that are in Christ Jesus: if no condemnation, then surely no hellish punishments. (2) Apoc. 14. 13. That they rest from their labours: and if from their bodily labours, as Papists yield they do, then much more from spiritual labours, else it had been no comfort for them to die, seeing their death would but free them from corporal pains, which could last, at most, but for the short time of their lives here, but would transmit their souls into spiritual hellish pains, which will last till the great day of judgment, except the Pope of Romes good will can be procured to let them out somewhat sooner, as the Popes Doctors teach. (3) That Rom. 9. 1. being justified by faith, they have peace with God: but to have peace with God, and to suffer the torments of hell inflicted by the Devil for some hundreds, it may be thousands of years, are altogether inconsistent.

And this is an approved truth, though mans sin do deserve temporal and eternal punishments, yet the offence being remitted, the punishment is remitted also, which is excellently well proved by Dr. Davenant; and that their sins are forgiven in this life absolutely, perfectly and fully, even when they believe in Jesus Christ; and therefore the holy Scripture speaks of justification and remission of sins in the present tense, and time past, Rom. 4. 2, 5, 7, 9, 16, 22. Rom. 5. 1. Rom. 8. 1. Gal. 2. 16. Here believers in Christ are forgiven all their sins, and there are all punishments due to their sins forgiven also.

Now that the punishment due to the offence or offender by Gods Law, is forgiven, when the offence is forgiven; I prove thus: 1. Because punishment properly so taken and called, is inflicted only for sin:

Punishment is an evil inflicted upon the sinner, or his surety for sin: The sin which deserves it, being taken away, it must necessarily be taken away too. 2. Because to remit the sin, is not to impute it any more to punishment, that is, not to punish it.

What man will or can say that a Magistrate hath perfectly pardoned a murderer, and yet hang him up for the murder? It implies a contradiction to say, that God hath forgiven true believers in Christ all their sins, and yet to say he punisheth them for them, to be satisfied for breach of his Law. 3. To say, that God hath forgiven true believers all their sins, and yet punish them for them with temporal punishment properly so called, in Purgatory, for the satisfying of his justice, is undeniably to ascribe injustice to God, who is justice it self; seeing this way they teach, that God doth punish the soul that hath no sin, only because it formerly had sin, which he hath for Christs sake fully forgiven. And besides too, here would be another piece of injustice, most blasphemously fixed upon God; if he should forgive all sins to the sinner for Christs sake, who hath made full satisfaction to him for the believing sinners sins, and yet punish the sinner; to exact for one offence a double satisfaction; one from Christ the surety, and another from the poor sinner. Would it not be decried as a grievous piece of injustice for a creditor to exact of the surety that is bound for 100 l. in a penal Bond of 200 l. the 200 l. and receive it, and release the surety, and yet afterward sue the Bond upon the principal for non-payment of his 200 l. at the time conditioned?

Remissa culpa remittitur poena. Dr. Davenant, *De* 433. p. 149.

Pena est malum peccatori propter peccatum inflic- tum, Ames. Med. l. 1. c. 12. p. 55.

Yet this piece of injustice, Papists do in effect, by their Doctrine of the souls of believers in Christ suffering in Purgatory temporal pen-
 nal satisfactions, that is, punishments to satisfy Gods Justice for
 breach of his Law, after he had taken full satisfaction from Christ
 his Son, and their surety, and so exact and receive full satisfaction
 the whole Bond of him, and then afterward exact of them satisfac-
 tion in part, too, fasten upon God, who is Justice it self; for he hath
 punished his own Son, who voluntarily, and by his Fathers consent,
 became their surety: *He laid on him the iniquity of us all*, Isa. 53. 6.
 that is, the punishment of all our sins Read vers. 5: *He was wounded
 for our transgressions, he was bruised for our iniquities; the chastisement
 of our peace was upon him, and with his stripes are we healed; though he
 had no sin of his own; he had done no violence, neither was deceit in his
 mouth, yet it pleased the Lord to bruise him. yea to put him to death*, v. 9,
 10. *And he did bear our sins*, that is, the punishment of our sins, in
 his own body on the tree, that is, on the cross, Isa. 53. 11, 12. 1 Pet. 2.
 24. and this he did, not for himself, for he had no sin, 1 Pet. 2. 22. but
 for us, and in our stead, 1 Pet. 2. 21, 24. Yet notwithstanding all this,
 Papists, by this their Doctrine of Purgatory, (that believers souls for
 whom Christ hath suffered the punishment, paid the bond of 200 l. and so
 fully satisfied the debt; yet that God hath sued the bond again upon the poor
 believers soul, and will make that make him satisfaction too; in part at least,
 though, I say, he was fully satisfied before by his Son and her surety Jesus
 Christ the righteous, as appears by his letting him out of prison, when he
 had him fast in the grave, at his resurrection; by which he openly
 declared, that he was fully satisfied, Rom. 4. ult. *Who was delivered
 (that is, to death) for our offences, and was raised again for our justifi-
 cation; to assure us, that he hath satisfied for us, pacified his Fathers
 wrath with us for our sins, and procured his favour for us, and his
 gracious acceptation of us), charge God with this great injustice.*

And to prevent the Papists objection, that *Moses, David, and*
others, after their sins were forgiven, were punished with temporal
punishments; I say that they were not punished with Gods vindictive
justice for their sins, but that they were chastised in love and mercy,
to humble them for sin past, and prevent sin for the future in themselves
others; afflictions, that believers suffer in this life, are not properly pu-
nishments, but castigations; and though they may be materially the
same that punishments inflicted upon unbelievers are, yet they are
not formally such: for we must know that the formal reason of pu-
nishment properly and strictly so called, is always to be fetched from

the final cause; for the pain which is inflicted of God as a revenging or punishing Judge, with that intention, that it shall satisfy his Justice, hath the true and proper, or formal reason or nature of punishment; and this kind of pain, we deny to be inflicted upon Moses, David, or any other true believers after remission of their sins; but what pain is inflicted of the same God as a provident Father, with this intention, that he may further the salvation of his children, obtains the nature of a * medicine, not * Aquin. 122. of punishment; and this kind of pain we grant is by q. 87. a. 7. our most wise and loving Father imposed upon true penitents in this life, after their sin is pardoned: but Papists devised punishments are for satisfaction, not for correction: True believers in Christ, do in this life undergo *pœnam correctivam*, *corrective pain*, but not *pœnam satisfactoriam*, *satisfactory pain* here in this life, or in Purgatory, or any where else: they suffer not pain to satisfy Gods justice, but for the demonstration of deserved misery, the amendment of a sinful life, the exercise of necessary patience, and the manifestation of Gods power. As the word *pœna*, pain or punishment, is taken in a large sense, so paternal castigation of the godly for their sins, such as Davids was; affliction for the trial of their faith, patience and constancy, such as Jobs was; and Martyrdom for the testimony of saving truth, are by some of our Divines called *punishments*; but not in that sense that punishment properly so called is taken, which only is called *penal satisfaction*. And that is punishment inflicted upon the sinner, or his surety, for sin, to satisfy Divine Justice, which is either temporal for duration, but everlasting and infinite for virtue and value, by reason of the transcendent dignity of the person suffering, equivalent to the everlasting in time; and such was the penal satisfaction which Christ suffered for the sins of his elect; or everlasting in duration, which is begun in this life, and continued for ever after this life in the world to come; and such is that which impenitent reprobates suffer. Reprobates are bound by the Law of God to perform for themselves this penal satisfaction, and therefore they do begin it in this life, and after this life continue it in hell, to all eternity, because they can ne-

1. *Ad demonstrationem debitæ miseriæ.* 2. *Ad emendationem labilis vitæ.* 3. *Ad excitationem necessariæ patientiæ* dixit Augustinus in Joh. Tract. 124. *Potest & quantum adjici, quod Christus docet, Joh. 9. 3. Manifestatio operum Dei, Tilen. Syntag. p. 2. c. 65. de Purgatorio, Thef. 15. p. 956.*

ver fully satisfie, *Mat. 25. 41.* But this penal satisfaction is not required to be made in part or in whole of true believers in Christ, because Jesus Christ their surety hath satisfied for them to all eternity.

3. Because this Popish Doctrine, that the souls of believers in Purgatory suffer punishment to satisfy for their sins, not sufficiently purged away in this life, is a very dishonourable and destructive Doctrine to the full and perfect satisfaction of our Lord and Saviour Jesus Christ: therefore I lay down this plain Position.

Position 3. That the satisfaction our Saviour Jesus Christ hath made for all the sins of true believers in him, is a full, sufficient, and perfect satisfaction: But Papists Doctrine of Purgatory satisfactions saith virtually, interpretatively, and in effect,

1. That it was not an universal satisfaction for all the sins of all true believers in Christ, which is contrary to express canonical Scripture, *Tit. 2. 14.* *Jesus Christ, who gave himself for us, that he might redeem us from all iniquity.* *1 Joh. 1. 7.* *And the blood of Jesus Christ his Son, cleanseth us from all sin.* *1 Joh. 1. 9.* *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: if he cleanse us from all iniquity, from all sin, from all unrighteousness, then certainly from venial sins.*

2. Christs active obedience and sufferings were not a sufficient satisfaction to the Justice of God for the breach of his Law by true believers in him: which is directly contrary, 1. to the Doctrine of the Church of England, in her order of Communion; which saith there, *That Jesus Christ did suffer death upon the cross for our redemption,*

* Homil. of Christs death, T. 2. part. 2. p. 187, 188. So Homil. of the worthy receiving the Sacrament of the Lords Supper, T. 2. part. 1. p. 200.

and that he made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world: and Homily of Christs Nativity, T. 2. p. 169. Christ made perfect satisfaction by his death for the sins of all people: and Homily for Good-Friday, T. 2.*

p. 175. concerning the death of Christ, it saith, *That it was impossible for us to be loosed from this debt by our own ability; it pleased him therefore to be the payer thereof, and to discharge us quit: and part of the same Homily, it saith thus, Such favour did Christ purchase for us by his death, of his heavenly Father, that for the merit thereof*

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we be true Christians in deed, and not in word only) we be now fully in Gods grace again, and clearly discharged from our sin.

2. Tis contrary to Canonical Scripture, which saith that Christ hath made a full and perfect satisfaction to God for all the sins of all believers in him: 1. Because the Scripture saith, that he paid the price that was due to God from us: For 1. he not only perfectly fulfilled the Law for them, he was made under the Law, Gal. 4. 4. And he fulfilled all righteousness, Mat. 3. 15. And he came not to destroy the Law, but to fulfill it, Mat. 5. 17. And that he did not for himself, but for believers, is evident, Gal. 4. 3, 4, 5. Phil. 2. 6, 7, 8. And the righteousness of Christ is imputed to believers for righteousness, Phil. 3. 9.

1. But he suffered for true believers in him, great sorrow in his soul, Mat. 26. 37, 38. Grievous torments in his body, Mat. 27. 46. Luk. 22. 44. Job. 20. For he was crucified and died, Mat. 27. 35. Phil. 2. 8. Mark 15. 24, 37. He was buried and remained under the power of death for some part of three days, but without corruption; he suffered *pœnas infernales* hellish torments, eternal in essence, as *Maccovius* will have it, equivalent to hell-torments, by reason of the worthiness of his person, into which our humane nature that suffered was taken, that what he suffered in his humane nature is attributed to, and taken to be the suffering of his person, *θεοῦ υἱός*, God-man. And therefore is it said, that he descended into Hell, as 'tis in our Creed; and that he humbled himself and became obedient to death, even the death of the Cross, Phil. 2. 8. And that by himself he purged our sins. Heb. 1. 3. And that he himself suffered, Heb. 2. 18. And that he offered up himself, Heb. 7. 27. Heb. 9. 26. And that he gave himself a ransom for all that do in believe him, 1 Tim. 2. 6.

2. Because as a demonstration, that he had fully satisfied the justice of God by what he had done and suffered for his peculiar people,

1. God let him out of Prison at his Resurrection: He rose again the third day with the same Numerical body that he suffered in, 1 Cor. 15. 3, 4. Job. 20. 25, 26, 27. And he ascended up into heaven.

2. He advanced him to the Government of the World: Heb. 1. 3. When he had by himself purged our sins, sat down on the right hand of the Majesty on high. Phil. 2. 9, 10, 11. Wherefore God also hath exalted him, and given him a name which is above every name. Where by Name, Calvin, Beza, Diodeate, Dr. Featly, and many others, under-

* *Facet sine nomine truncus.* derstand dignity, and authority, and renown, as the word is * commonly taken, as Calvin saith. And it signifieth, that the highest authority is given to Christ,

and that he is placed in the highest degree of honour and authority, and that there is not the like dignity to be found in heaven or in earth. Which I take to be an Exposition of *Mat. 28. 18.* And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth; (which is not to be understood of his Essential, but of his Mediatory power, whereby he hath power to gather, govern, sanctifie, justifie, and glorifie his Church; and in order hereunto, to subdue and rule all his and their enemies, and make them all to be subject to him) that

* The Ceremony of bowing at the Name of Jesus, was revived to crush the Puritans, as our reverend Dr. Heylin saith, that the Prelates and Clergy assembled in Convocation, *Ann. 1603.* Seeing the Puritan faction to get ground among us, revived the old custom used in time of Popery, ordered the uncovering of the head in all the acts and parts of public worship, *Can. 18.* When the Name of Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed. *Introduit. to his Cyp. Anglie. p. 18.*

at the name of Jesus; that is, not at the * naming of the word Jesus, as the Sorbonists would have; which, saith Calvin, is ridiculous, the honour here by Paul required, being due to Christ our Lord and Saviour. All creatures in heaven and earth, in the whole world, are and shall be subject to the power and authority of Jesus Christ God-man. And this honour and authority, Christ acknowledgeth is given to him, *Mat. 28. 18.* and is clear here, *Phil. 2. 9.* which is an undeniable evidence, That he hath fully satisfied Gods justice, and pacified his wrath, and procured his favour for those for whom he died upon the Cross. And further it is said, That from thence he shall come to judg both the quick and dead.

3. God hath declared, That in him he is well pleased, *Mat. 3. 17.* *Mat. 17. 5.* And that we are compleat in him, *Col. 2. 10.* That we are justified in and by

him, *Rom. 3. 24.* *Act 13. 39.* That we have peace with God through our Lord Jesus Christ, and access to this grace wherein we stand, and rejoice in hope of the glory of God, *Rom 5. 1, 2.* That there is no condemnation to them that are in Christ Jesus, *Rom. 8. 1.* And that he saves his people from their sins to the uttermost, *Mat. 1. 21.* *Heb. 5. 9.*

And that none of them the Father gave him, is lost, Joh. 17. 12. Yea, what need any more proofs of this Truth? Papists themselves hold that Christs merits are sufficient to save the whole world, and therefore they are sufficient to save his own peculiar people from their sins, and consequently from these temporal punishments of their venial sins. *Christus Deus quantum* * ad suf-

ficientiam satisfecit pro omnibus, quantum efficaciam vero pro iis qui salvi fiunt tantum. Thomists hold, That satisfaction † Christi Domini fuit sufficiens

* Medina in 3. partem, q. 1. 2. 2. p. 98.

† Medina in 3. partem, q. 1. 2. 2. p. 99.

perfecte, immo excedens peccata multoq; Omnium debita omnium hominum, ex toto rigore justitiæ: that is, That Christs merits are sufficient to satisfy for the sins of all men, but efficacious only to them that are saved. And that the satisfaction of Christ the Lord, was perfectly sufficient, yea exceeding all sins, and the debts of all men, and that in rigor of justice; that if Christs merits were put in one scale, and the sins of the whole world were put in the other scale, Christs merits would out-weigh them all.

Now all these things laid together and well considered, do make it manifest, that Papists Purgatory (a covetous fiction of their own brains) is not only without, but also against Sacred Scripture, injurious not only to believers souls, and blasphemous against God, making him unjust, but also abominably sacrilegious against Christ, robbing him of the honour of his full, perfect and sufficient satisfaction, which he hath made unto God for all the sins of Gods Elect, and contrary to their own Doctrine in other * points.

* Wisdom 3. The souls of the righteous are in the hand of God, and there shall no torments touch him.

Lastly, many other things might be objected against their Doctrine of Purgatory: As 1. that their Purgatory-fire, being (as they say) material, cannot work immediately upon separated souls, which are immaterial. 2. That by their own confession, there remains nothing to be purged away but punishment; which is not a sin, nor doth it beget a spot, and therefore needs no purging, and cannot be purged away by inflicting it; it's impossible that Purgatory should take away punishment, and inflict it together.

But I have been too long upon this selfish, covetous, blasphemous and antichristian Romance, because it is so much against the glory of God, and the honour of Jesus Christ, and is the source and spring

spring from whence many other Popish Errors do flow; and by overthrowing it, their Papal Indulgences, Prayers for the Dead, their selling of Masses, their doing of many good works to merit, to release souls out of Purgatory, will fall to the ground.

Obj. But Bellarmine answereth, That there is no injury done to Christ hereby, that is, by putting man to make satisfaction for himself; for, saith he, the whole virtue of good works and satisfaction doth depend upon Christ's merits; and that which we do, his Spirit doth do.

Ans. To this 'tis answered, 1. That there is done great injury to Christ: Because 1. by this mean Christ were not a perfect Redeemer. 2. He were not our only Redeemer, which is contrary to 1 Tim. 2. 5. 3. He were not a satisfactory Redeemer, but man himself must suffer, and thereby make satisfaction to God himself, else he could not be saved. 4. He should not purge us by himself from all our sins, Heb. 1. 3. but we our selves must do it in part at least, by suffering temporal punishments in Purgatory. 5. Frustra fit per plura quod fieri potest per pauciora, that is vainly done by many, that may be done by a few. Christ was and is able to save us alone and by himself; He is mighty to save, *Psal.* 63. 1. He needed not the help of man, and therefore he trod the wine-press alone, *Isa.* 63. 3. and of the people there was none with me.

6. Bellarmine (as Dr. Ames shews) notwithstanding his fair pretence, ascribeth the satisfaction made to God, to man, *Una tantum est actualis satisfactio, & ea est nostra*; that is, there is but only one satisfaction, and that is ours. 7. Though Christ doth

work in us by his Spirit, yet that doth not enable us by suffering temporal punishments to make satisfaction unto God. 8. Bellarmine's bold assertion, That by Christ's satisfaction we have grace to satisfy Divine justice, is like that before mentioned, that Christ merited that we might merit; without any ground at all in Canonical Scripture, which saith that Christ by himself (not by us) purged our sins, Heb. 1. 3. and that God laid on him (not on us) the chastisement of our peace, and that with his stripes (not with our own) are we healed, *Isa.* 53. 5. What Bishop Mountague, Bishop Maxwell, and Bishop Andrews in his *Strictures* made to say after he was dead, concerning offering and prayer for the dead, and Dow and Pocklington have written, may be seen in *Laudisium Autocatacrisis*, c. 5. p. 81, 82. And lest any should be deceived by them, I pray read Dr. Ames his *Bellarminus Enervatus*. T. 4. l. 5. c. 1. where you will find Bellarmine's and these men's arguments for Purgatory answered.

A R T. XIV.

That the Pope of Rome successively,
or the Papacy, is not the Anti-
christ, of which the Sacred
Scripture writes.

Bellar. T. 1. l. 3. c. de Anti-
christo. Bishop Mountague.
Gag. c. 10 p. 74. Appeal, p.
141. A.B. Laud checkt Bi-
shop Hall for calling the
Pope of Rome Antichrist,

and commanded him to expunge it out of his Book for Episcopacy.
Vide Dr. Heylin, Cyp. Angl. l. 4. p. 406. Dr Heylin saith, as the *Papists*
do, That the Pope cannot be Antichrist, for Antichrist must be a
single person, a Jew, and must kill *Enoch* and *Elias*. *Col. of Schism,*
pag. 81.

THIS I renounce: 1. Because 'tis contrary to the Doctrine of
the Church of *England*, Homil. of good works, T. 1. part 3. p. 38.
"It gives honour to God for giving to King *Henry* the Eighth
"the knowledg of his Word, and an earnest affection to seek
"his glory, and to put away all such superstitious and Pharisa-
"cal Sects by Antichrist invented, and set up against the true
"Word of God, and the glory of his name.

And Homily of Obedience, Part 3. pag. 76. it saith thus, "But
"concerning the Usurped power of the Bishop of *Rome*, which
"he most wrongfully challengeth as the Successor of Christ and
"Peter, we may easily perceive, how false, feigned and forged it
"is, not only by that it hath no sufficient ground in holy Scrip-
"ture, but also by the fruits and doctrine thereof. And in the
same Page it saith thus: "He ought rather to be called Anti-
"christ, and the Successor of the Scribes and Pharisees than
"Christ's Vicar, and Peter's Successor. And in Homily of Will-
"ful Rebellion, Part 6. pag. 316. "The Pope or Bishop of *Rome* is
"called the *Babylonical Beast* of *Rome*. And Part 5. p. 309. of the same
is said:

"That Christ expressly forbids his Apostles, and by them the
"whole Clergy, all Princely Dominion over people and Nations;
"and he and his holy Apostles likewise, namely *Peter* and *Paul*,
"did forbid unto all Ecclesiastical Ministers, dominion over the
"Church

"Church of Christ. And indeed while the Ecclesiastical Ministers continued in that order that is in Christs word prescribed unto them, and in Christian Kingdoms kept themselves obedient to their Princes, as the holy Scripture doth teach them, both was Christs Church clear from ambitions, emulations and contentions, and the state of Christian Kingdoms less subject unto tumults and rebellions. But soon after the Bishop of Rome did by his intollerable ambition challenge to be Head of the Church, he became at once the spoiler and destroyer of the Church, which is the Kingdom of our Saviour Christ, and of the Christian Empire, and all Christian Kingdoms, as an Universal Tyrant over all. Wherefore let all good subjects, knowing these special instruments and ministers of the Devil, to the stirring up of all rebellions, avoid and flee them, the pestilent suggestions of all usurpers and their adherents, and imbrace all obedience to God, and their natural Princes, that they may enjoy Gods blessing, and their Princes favour. *Homily against wilful rebellion p. 304, 305, 310*

Homily against Wilful Rebellion, pag. 310. "And whosoever denieth this Doctrine, That Faith alone justifieth, is not to be accounted a Christian man, nor a setter forth of Gods glory, but for an adversary to Christ, (that is an Antichrist) and his Gospel, and for a setter forth of mans vain glory.

Homily of Salvation of Mankind, Pag. 16, 17. and in the same Page thus: "That were the greatest arrogance and presumption of man that Antichrist could set up against God, to affirm, "That a man might by his own works take away and purge his own sin, and justifie himself.

Again, in the Prayer appointed for the Fifth of November, set forth by Authority of Parliament, 3 Jacob. c. 1. 'tis prayed thus:

The Church of England in her Homily against the peril of Idolatry, Part 3. p. 70. saith thus, The Prophet Daniel, c. 11 declareth such sumptuous decking of Images with gold, silver, and precious stones, to be a token of Antichrists Kingdom, who as the Prophet sheweth, shall be adored as God with such things. Dr. Heylin's Introd. to his Cop. Angl. p. 17.

"Root out that Antichristian and Babylonical Sect, "which say of Jerusalem, "Down with it, down with it, even to the ground. &c. and to this end strengthen the hands of our gracious King, the Nobles and Magistrates of the Land, with just-

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"judgment and justice to cut off these workers of iniquity, whose Religion is rebellion, whose Faith is faction, whose practise is murdering of souls and bodies, and to root them out of the confines of this Kingdom.

And Dr. Heylin himself, who was no small friend to the Pope and Popery, saith thus, "That in the Book of Homilies are some hard expressions against the Pope, but none more hard than those in the publick Letany; for in King Hen. 8. and in the second of King Edward the sixths days, the people were appointed to pray for their deliverance from the Tyranny of the Bishop of Rome, and his detestable Enormities. *+ In the Cyprian p 19.*

Now from this sound Doctrine of the Church of England, I hope I may have leave without offence to our Heylinists, to prove the Pope of Rome successively to be the Antichrist the holy Scripture writes of: As thus:

He that under the pretence of Religion, being the Servant, the Vicar of Christ, and the Successor of Peter, is the Inventor and setter up of Superstitious and Pharisaical Sects, which are against the Word of God, and the glory of his name; that challengeth and exerciseth Princely dominion over Nations and people, and dominion over the Church of Christ, which is his Kingdom, whose usurped authority hath no good ground in holy Scripture; that produceth Antichristian fruits, practises and doctrines; affirming, that a man can by his own works take away and purge his own sin, and justify himself; and denying this Doctrine, that a man is justified alone by faith; That is the Babylonical beast, that is the successor of the Scribes and Pharisees, the spoiler and destroyer of Christs Church, the instrument and minister of Satan, the head of that Antichristian, Babylonical Sect, which say of Jerusalem (that is the true Church of God) Down with it, even to the ground; whose Religion is rebellious, whose Faith is faction, and whose practise is murdering of souls and bodies; is not to be accounted a Christian man, the Vicar of Christ, the Successor of Peter, but an adversary to Christ and his Gospel; That is Antichrist, the Antichrist the holy Scripture writes of: But the Pope of Rome successively is so, and therefore he is the Antichrist the holy Scripture writes of. The major is the Doctrine of the Church of England. The Minor is also very largely proved in every particular by Dr. Henry More in his Learned, and Elaborate, and Ingenious Book, called, *The Mystery of Iniquity*, which deserves seriously to be read, and compared with the Do-

ctrine and practises of the Church of *Rome*. The full proof of the Minor would take in the whole Body of Popery, which is learnedly confuted by Dr. Ames in his *Bellarminus Enervatus*, *Justus Hommius* in his seven Theological Disputations against the *Papists* and others. Yet I shall take the pains to set down some of the heads, and leave you to apply them.

1. The Pope of *Rome* is not (as he pretends to be) Christ's Vicar General here on earth.

1. *Papists* do not prove that the Pope of *Rome* is Christ's Vicar General, either in Temporals or Spirituals, by Sacred Scripture.

2. Christ is such an Head of his Church, that he needs not such a Vicar on Earth as the Pope pretends to be; for Christ is God as well as Man, and is ever with his Church, and will be, even to the end of the world, *Mat.* 18. 20. *Mat.* 28. 20. *Lo I am with you even to the end of the world.*

3. To set up the Pope of *Rome* to be Christ's Vicar, is to deny Christ's presence with his Church. For a Vicar is one that doth supply the place of one that is absent; and it is to deny Christ to be the Monarch of his Church, and saith in effect, that he is not *monarch*, and makes the Church of Christ, monstrous *Biceps*, having two heads.

4. The Officers that Christ hath appointed in his Church, are not his Vicars, but his *Ministers*, *Stewards*, &c. their Office is not Magisterial, but only *Ministerial*.

5. When Christ ascended up into Heaven, he did not commit the Government of his Church Universal to one man, but to the whole Colledge or company, or society of his *Apostles*, *Joh.* 20. 21. Christ said to all his *Apostles* (except *Thomas*) that were alive, this, *As my Father sent me, even so send I you, &c.* Here Christ performed that which he promised to *Peter*, *Mat.* 16. 19. *And I will give thee, &c.* That was but a promise of this gift, here Christ performed it to him, and to all his *Disciples*, to whom in *Peter* the promise was made. Read also for this, *Mat.* 28. 18, 19, 20. And when the *Apostles* died, they did not institute one particular man over the whole Universal Church of Christ on Earth, but ordained fit men in every particular Church or Congregation of believers to rule it, and gave them authority, and a charge to govern it by common counsel; as ye may see was the practise of two *Apostles*, when they solemnly took their leave of the Churches, which they had planted. *Act.* 14. 23.

20. 28. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, *ἐπισκοποι*, Bishops, (as he there calls all the Elders of the Church of Ephesus) to feed the Church of God, which he hath purchased with his own blood. Here you may see that the Government of the Church of Ephesus was committed not to one singular man alone over the flock, and the Pastors too, as Papists would have, but to the whole Presbytery, or company of Presbyters, whom Paul sent for at Miletus, *ἄ. 20. 17.* to whom he gave this authority and charge. Read also, I pray, what St. Peter saith (whose Successor the Pope pretends to be) to the Elders, that is the Presbyters of the Churches of Pontus, Galatia, Cappadocia, Asia, and Bythinia, 1 Pet. 5. 1, 2,

3, 4. The Elders which are among you I exhort, who am also an Elder, (he doth not say Bishop, much less Bishop of Bishops, but *συμπρεσβύτερος*, fellow-Presbyter) and a witness of the sufferings of Christ, also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, (not far distant from you) taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords (mark this) over Gods heritage, but being ensamples to the flock, of humility, holiness, meekness, righteousness, patience, constancy, charity, mercy, &c. not of pride, prophaneness, tyranny, injustice, cruelty, beastiality, covetousness, &c. And when the chief shepherd (Christ) shall appear, (that is, come to Judgment) ye shall receive a crown of glory that fadeth not away.

Lo here again, the Government of the Church is not committed to one man, or Bishop, but to the Presbyters of the Churches, and they forbidden to Lord it over the flock & much more over their fellow-Presbyters, or shepherds of the flock, but commanded to give good example to their flock, expecting not a triple Crown here on earth, that perisheth, but a Crown of Glory that fadeth not away, which

Hooker saith, That the Apostles themselves ordained only in each Christian City a Colledge of Presbyters and Deacons to administer holy things. Evaristus a Bishop of Rome about 112 years after the Birth of our Saviour, begun the distinction of the Church into Parishes, *Ecclesiast. Pol. l. 5. p. 433.* And in the end of the same he saith, That Presbyters and Deacons having been ordained before to exercise Ecclesiastical Functions in the Church of Rome promiscuously, he was the first that tyed each one to his own station.

Christ, (the only chief Shepherd) will give at the great day of Judgment, to all his holy, humble, diligent, and faithful Pastors. And

*Ferom. in Tit. C1.
Ferom. ad Eva-
grium.*

thus was the Church governed in the Primitive times, *communi concilio Presbyterorum*, by the common council of the Presbyters, as St. Ferome told the Pope himself; and this Council was not such a pickt Council of Princely Cardinals of his own creatures and sworn vassals, as the Popes is (which hath only a shew of the ancient Government of the Church, but is indeed a wicked combination against it, a meer device to uphold his Usurpation, tyranny, power, pride, and Lordly dominion over the Princes of the world, and the Churches, and Church-officers of Jesus Christ) But it was a common Council of fellow-Presbyters of the same Church, chosen by the Church; in which Council for necessary order sake, was, by common consent too, chosen for that time one Presbyter, that was the most worthy, grave, and able man, to be president, or if you will, Speaker of that Council for the time, who had only a precedency of order, but no more a superiority of jurisdiction over the Colledge of Presbyters, than the Speaker of the House of Commons hath over the rest of his fellow-commoners in Parliament assembled here in England.

2. That the Pope of Rome is not St. Peter's Successor either in his Apostleship (for that was extraordinary and died with him) or Bishoprick. For Peter the Apostle was not properly a Bishop, neither could he be, as the word Bishop is now commonly taken with us. For he was an Apostle of the whole Church, and so could not be tyed to the Church of Antioch or Rome, as Papists would make the world believe he was. He that makes Peter the Apostle, a Bishop, brings him out of the Parlor into the kitchen, as Dr. Reynolds speaks of St. James the Apostle in his Conference with Hart. He that makes the King of England a Justice of Peace, or the Lord Chief Justice of England a Justice of Peace but of one County, Diocese, City, or Parish, or Town, unking the King, and Unlord-chief-justiceth the other. Peter had no superiority of authority over the rest of his fellow-Apostles; Peter was not the Rock upon which Christ promised to build his Church, but that Confession that Peter made in the name of Christs Disciples, *Tou art Christ the Son of the living God.* And Peter had the same Commission from Christ and no other, that the other Apostles had, and they had the same that he had. Peter was no more Bishop of Rome, than St. Paul was. Nay it can never be proved by Sacred Scripture, that Peter the Apostle

was

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was at Rome at any time; but that he was elsewhere above twenty years, may be proved by Sacred Scripture; and very probably that he was not at Rome, when we cannot certainly prove him elsewhere in this or that particular place.

Obj. *Papists out of Eusebius say thus,*

That when Peter had laid the foundation of the Church at Antioch (where he sat Bishop seven years) he went to Rome, and (preaching the Gospel there twenty-five years) continued Bishop of that City.

Hart in Conference with Dr. Reynolds, c. 6. D. 3. P. 257.

Ans. To this I answer thus: 1. That though *Eusebius* was a learned man, yet he was a meer man, and not infallibly guided in his History and works, as the Prophets and Apostles were.

2. *Eusebius* is reproved by Pope *Gelasius* in a Council of seventy Bishops, as false in his History; which reproof is proved to be just by *Canus*, viz. For his reporting of *Christs* Epistle to *Agbarus*, and his avouching many things by *Clemens Alexandrinus*; whereas the fable of the one, and the works of the other are reproved by the Council. And moreover he writeth in the same Chronicle, That *Sennacherib*, who besieged Jerusalem, and *Salmanassar*, who took Samaria, were one and the same man, which Saint

Jerom hath shewed to be contrary to holy Scripture, as Dr. *Reynolds* answers *Hart*. And he saith further, That such

* Com. in Isa. 36.

† Confer. c. 6. d. 3. p. 258.

another oversight is this of Peter's being seven years Bishop of the Church of Antioch; and 25 years after that, Bishop of the Church of Rome; and he gives those probable reasons that others do give, to prove, That Peter was never at Rome. He proves the first part of the story to be false, and contrary to Sacred Scripture thus: Peter by this account should have gone to Antioch about the 4th.

year after Christs death, and there abode seven years, even till the second * year of *Claudius* the Emperor, in † which he went to Rome. But the holy Scripture sheweth, that Paul (who was not presently converted after Christs death) after three years found Peter at Jerusalem, Gal. 1. 18.

* So *Cornel. a Lapide*, *Chron. Aſſum Apostolorum*, pag. 3.

† *Cornel. a Lapide* saith, he went to Rome the third of *Claudius* in his Preface to the first Epistle of Peter.

He went up to Jerusalem to see Peter, and abode with him fifteen days. And Peter after that abode within the coasts of Jery, first at

at Lydda, *Act.* 9. 38. then at Joppa, where he tarried many days, *Act.* 9. 43. then at Casaria, *Act.* 10. 48. then at Jerusalem, *Act.* 11. 1.

* *Cornelius a Lapide* saith, 'twas in the third year of *Claudius*, *Chron. Act. Apostolor.* p. 3. the very time that he removed (as he saith) from his seven years sitting Bishop at Antioch to Rome, and wrote his first Epistle. Preface to the 1. Epistle of Peter.

Vid. Lightf. Harmony, p. 92.

contrary to Scripture. And *Onuphrius* in his Annotations upon *Platina* in *Vitam B. Petri Apostoli*, saith, It is most clear, and surely known by the Acts of the Apostles, and Paul's Epistle to the Galatians, that for nine years after Christs death, Peter never went out of Joppa, till the second year of the reign of *Claudius*, and therefore he could not sit seven years Bishop at Antioch before he went to Rome.

Thus the former part of *Eusebius* his story being proved false, why may not the latter part, viz. [that Peter after this sat seven or five years Bishop of Rome] be also false? To which I add further, that 'tis evident by *Gal.* 1. 18 that after three years after, Paul return from Arabia, he returned to Damascus, which might be five or seven years after Christs death. For Papists write that Paul was converted the 20th year of *Tiberius* the Emperour, which was the second year after Christs death, as they themselves reckon. And he went after he received his sight, to Damascus, and there preached Jesus Christ, *Act.* 9. 19. 20. 22. and thence went into Arabia, and thence returned to Damascus again, and there preached; and then after three years he went up to Jerusalem to see Peter, and abode with him fifteen days, which could not be above six years after Christs death. Then fourteen years after that, Paul with Barnabas went up from Antioch to Jerusalem; that is fourteen years after Paul's Conversion, as *Cornelius a Lapide* will have it; but others think 'twas fourteen years after his first going up to Jerusalem to see Peter, which must needs be nineteen or twenty years.

* *Dr. Lightfoot's* *Harmony*, p. 96.

after his * first going up to Jerusalem to see Peter, which must needs be nineteen or twenty years.

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years at least, after Christs death Others will have it to be to the Council of Jerusalem, which was, as Jerom saith, eighteen years after Christs death, where Peter was the first, but not the conclusive speaker, Act. 15. and then and there it was agreed among them, that Paul and Barnabas should be the Apostles of the Gentiles, and Peter and James of the Jews, Gal. 2.9. And that after this, Peter came down to Antioch, as Onuphrius affirms, ubi supra; and that then Paul reproved him to his face for dissembling. Which clearly confutes Eusebius his story of St. Peter's being Bishop seven years at Antioch, before the second or third year of Claudius. Papists say, that the Council was held the ninth year of Claudius; and that that very year he banished the Jews out of Rome, and that then Peter by the counsel of God came from thence

* to Jerusalem, but this they do not prove by good evidence. Affirmantis est probare, they that affirm that Peter was at Rome, must prove it. I have proved that Peter was at Jerusalem and the coasts thereof, above 20 years after Christs death, then he could not be at Rome the second or third year of Claudius, as they say, but prove not: Cornelius a Lapide saith, that from Christs death to Peter's death, which was the last year of Nero, there were but 36 years; above 20 of which years I have proved Peter to be elsewhere. Then its undeniably true, That he sate not seven years Bishop at Antioch, and 25 years Bishop at Rome; for there remain but 16 years at the most; in which time it will be difficult, if not impossible to prove, that Peter was at Rome.

* If Peter had then came from Rome, and upon such an account, 'tis very probable that some mention would have been made of it in Sacred Writ, as well as of Aquilla's and Priscilla's, Act. 18. 2.

That Peter was not at Rome, I offer these arguments.

1. Paul in his Epistle to the Romans (written in the third of Nero's reign, say some; others say 'twas written in the 13th of Claudius, in which Peter, say Papists, sate Bishop of Rome) saluteth many Saints, but maketh no mention of St. Peter, whom 'tis very probable he would not have neglected, if he had been there Bishop. Cent. I. l. 2. c. 10. p. 432

2. When Paul was at Rome, he wrote to those that were abroad, and makes mention of several particular fellow-labourers, and yet he makes not mention of Peter. Yea, though he

he make mention of the Salutation of *Aristarchus* and *Marcus*, (one whom they say was at *Rome* with *Peter*) *Iesus* called *Iustus* (one of the Circumcision,) and *Epaphras*, and *St. Luke* the beloved Physician, who wrote the Gospel, and the *Airs* of the Apostles, and *Demas*, who afterward forsook him; though, I say, he remembers these mens Salutations to the *Colossians*, yet not one word of, or from *Peter*, *Col. 4. 10, 11, 12, 14.* and when he wrote to *Timothy* from *Rome*, a little before his death, he saith to him, *Enbulus* greeteth thee, and *Pudens* and *Linus*, who is said to be the first Bishop of *Rome*, (that is Pastor of the Church there) and *Claudia*, and all the brethren; yet no remembrance from *Peter* to him, though he had been at *Rome*, and could not but be acquainted with *Peter*, if he had been there, *2 Tim. 4. 21.* So in his Epistle from *Rome* to *Philemon*, vers. 23, 24. he saith thus, *There salute thee Epaphras my fellow-labourer in Christ Iesus, Marcus, Aristarchus, Demas and Lucas my fellow-labourers;* yet not a word of *Peter*.

3. *Paul* mentioning his fellow-workers unto the Kingdom of God, nameth *Aristarchus*, *Marcus*, and *Iesus*, who is called *Iustus*, saith thus, *These are my fellow-workers unto the Kingdom of God, which have been a comfort to me;* but not a word of *Peter*; yea, if he had been there Bishop of *Rome* formerly, 'tis charitable to conceive that he would have written to the Church at *Rome* in *Paul's* behalf, but not a word of any such matter. They say that they heard not any thing concerning him, *Act. 28. 31.*

4. *Paul* at *Rome* writing to *Timothy*, tells him thus, *At my first answer, no man stood with me, but all men forsook me,* *2 Tim. 4. 16.* Now if *Peter* had been there, and Bishop of *Rome*, as they say he was, 'tis not probable that he would have forsaken him, especially having had such a check for his first denying of his Lord and Master.

5. When *Paul* was brought Prisoner to *Rome*, *Luke* in the Acts of the Apostles, *Act. 28.* telleth us, that he was received of the brethren, yet makes no mention at all of *Peter*;

Actuum Apostolorum Chron. p. 5. though *Cornelius a Lapide* tell us, That *Claudius* his Decree for banishing the Jews, was revoked the first year of *Nero*, this being they say, the third;

Diodate saith, 'twas the tenth or eleventh year of *Nero's* reign, in which time *Peter* might have returned to *Rome*, at least once in ten years he might have visited his Church there, and *St. Paul* too, to whom he had given the right hand of fellowship in a more eminent, and more dangerous place than *Rome*, even at *Jerusalem*.

6. After Paul had been at Rome three days, he sent for the chief of the Jews; and when they came to his lodging, he gave them an account of his being brought prisoner there. Which if Saint Peter had been there, 'tis very likely he would have known, and told them, yea, if he had been formerly Bishop of Rome, though he had been at Jerusalem or Antioch, or thereabout, he would have sent them notice of it, either by letter, or by word, by some one of the Brethren, but that they deny, *Act. 28. 21.*

7. They desire to hear what he thought; for as concerning this Sect, we know that it is every where spoken against. And they appointed him a day to hear him of it, to whom he expounded and testified the Kingdom of God, perswading them concerning Jesus Christ, both out of the Law, and out of the Prophets, from morning till night, *Act. 28. 21, 22, 23.* Now had Peter (who was the Apostle of the Circumcision) been there at Rome then or before, no doubt but he would have taught his own country-men the Kingdom of God, and manifested out of the Law of Moses and the prophets, that Jesus Christ was the Messiah, before Paul came there. But they were ignorant of the very foundation of Christianity, and talked of it, as of a strange thing, a new Sect, and much talked against; and if he had been there then, this had been a fit time for him to have joined with St. Paul in preaching Jesus Christ; but we read of none of all this in Sacred Scripture.

8. There is no mention of Peter's joining with Paul in any of his Epistles written from Rome, though he mentioneth Timothy to Philemon, to the Colossians, to the Philippians; if Peter had been then at Rome, and Bishop there, 'tis probable that Paul would have gotten his hand or name, or commendations to some one or other of these Epistles that were thence written. Now put all these things together, and it will manifestly appear, that Peter did not sit Bishop so long as Papists say he did; & it will most probably appear, that he was never at Rome.

Object. But they say, That Peter came to Rome again the twelfth year of Nero, and that then also Paul returned thither also, and that they both restored the Church there, that was falling away by reason of Nero's persecution.

Cornel. a Lapid.
Chron. *Act. Apostol.* p. 7.

Ans. To this I answer thus: 1. That this is only said, but not proved. 2 That this is a very improbable story.

For, 1. It's improbable that Peter, who forsook Rome as soon as ever Claudius his Decree for Banishment of the Jews was published for fear of losing his life, should after Nero's bloody Persecution was begun, adventure to return to Rome.

Fi

2. 'Tis

2. 'Tis most probable that Paul this year, or rather after, wrote his second Epistle to Timothy, in which he tells him thus, I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, henceforth there is laid up for me a crown of righteousness, &c. Do thy diligence to come shortly to me; do thy diligence to come before winter, 2 Tim. 4. 6, 7, 8, 9, 21. Yet in this Epistle is no mention of Peter, though, as was observed before, Fabulus, Pudens, Linus, Claudia, and all the Brethren saluted him. And he makes mention of only Luke that was with him, and how others were disposed of, as there is to be seen; and if Peter had been there, he would not have sent for Mark also, and given that reason he doth, For he is profitable to me for the Ministry, would not Peter have done more that way than Mark, if he had been there?

Obj. But Peter was at Babylon, and there wrote his first Epistle to the dispersed Jews, 1 Pet. 5. 13. The Church that is at Babylon saluteth you. Now by Babylon he meaneth Rome, as Cornelius a Lapide, Hart, and other Papists expound the place. And that because Rome is by the Fathers and our Protestant writers called Babylon in the Revelations of John, Rev. 17, & 18. chap.

Ans. To this, learned Dr. Reynolds gives a conference with full, large and learned Answer. But I answer Hart, c. 6. d. 3. p. briefly thus, that in Sacred Scripture we read of Babylon, 1. Literal. 2. Mystical. Babylon literal is Babylon in Caldea, where the Israelites were in ancient time carried captive. And this Babylon most of our Learned men do here understand by Peters Babylon, the Church that is at Babylon in Caldea. Here Peter, they say, was, when he wrote his first Epistle; but others say he was in Babylon in Egypt, which is called Cairo, and that there he wrote his first Epistle, and thence he sent Mark to Alexandria in Egypt, and that he was the first Bishop, that is Congregational or Parochial Pastor there, for there were no Diocesan Bishops then. One of these two without doubt, he was at; but that he was at Rome. Babylon Mystical, is improbable, as I have proved before, And that Peter should call Rome Babylon, there is no reason given. And there was no need for him to disguise the name of Rome with the Mystical name of Babylon, as there was afterward for St. John. If he had been at Rome, he might without any danger, and he would without doubt, have said plainly, if he had been Bishop there, &c.

they say he then was, *The Church that is at Rome saluteth you.* Here by the way take notice, that Papists to prove Peter at Rome, do confess that Rome is that wicked Babylon, the Mother of Harlots, and all abominations, designed to destruction, which is a good argument against themselves. But I deny this consequence, Peter was at Babylon, therefore he was at Rome.

Obj. But by Babylon, Papias, the Apostles Scholar, doth say, was meant Rome, as Eusebius saith, Hist. l. 2. c. 25. and Jerom de viris illustribus.

Ans. To which I answer: 1. That Eusebius was an Arrian, hath been proved false in this matter before, and may again. 2. That whether this Papias should be yielded to be one of the Apostle John's own Scholars, is not certain; yet he was a man of a very small judgment (as saith judicious Dr. Reynolds) who mistaking the meaning of the Apostles speeches in a matter of greater weight, deceived many Fathers that followed, for his antiquity, as both * Eusebius and † Jerom do report of him. The less strange, if they believed him, and others them, in this point, of no such importance then; and that Mark was Peter's Scholar at Rome, came from him by one as good as himself, Clemens Alexandrinus, as Dr. * Reynolds speaks. The Centurists speak of him as of a weak man for judgment, whose obscure writings, and his writing of two of John's Disciples, Johannes Discipulus, & Johannes Senior, bred great disturbance in the Church, by his unskilful making a difference between John the Disciple, and John the Elder, about the authority of John's Epistles, and the Revelations. And they say of him, that he brought forth many strange parables and doctrines of Christ in his Books, and that he was a man of a mean judgment, and that he did not rightly understand the Apostles disputations and examples. And being such an one, he might and did misunderstand St. Peter, who spake of the Church at Literal Babylon, which he, knowing and hearing St. John, (whose Scholar they say he was) by Babylon in his Revelations to mean Rome, thought Peter to mean so too, which was the ground of his Error.

* Euseb. Hist. l. 3. c. 36.
† Jer. de Scriptor Eccl. in verba Papias.

* Conference with Hart, c. 6. d. 3. p. 265.

Quid Jacobus aut Johannes, sive Mattheus, vel alius, quisquam ex discipulis Domini, quidquam Aristion, & Senior Johannes? Discipuli dixerint, Cent. l. 10. p. 133.

that Peter was at Rome, and of those that inconsiderately followed him. Old Writers have misreported things, and yet have said they had them from the Elders, and they from the Apostles. *Irenæus* who wrote in the next Age after the

Apostles, reports, That the Lord Jesus taught forty or fifty years, and that this he had of all the Elders of Asia, and that they

Mr. Calamy was mistaken and abused by a Writer and Printer of his Casual Sermon preached at Aldermanbury, after the Act against Nonconformists Preaching, viz. That we should be delivered, Anno 1666, but he affirmed no such words, but reproved that vain conceit.

had it from St. John, and that St. John lived with them till Trajan's time; and that some of those Elders did not only see John, but other Apostles, and they heard these things from them. And yet notwithstanding all these great Authorities or Traditions, this was an erroneous opinion of *Irenæus*; and that of *Epiphanius* is held the sounder, That Christ lived but about thirty-three years, and then suffered death; and this is believed, because it is most agreeable to Scripture.

Therefore I say, that the testimony of *Papias*, yea of *Jerome*, is not to be credited, where there is not good ground in Sacred Scripture for their opinions, especially where many probable reasons are produced from Scripture against their uncertain opinions. And so I may say of the Fathers, that said, that Peter was at Rome and died there. Some of our Divines produce *Jerome* to prove, that he was Crucified at Jerusalem. Papists say, that he was Crucified, which was a Jewish death; and that *Paul*, who without doubt suffered death at Rome, was be-

* Confer. c. 6. d. 3. p. 265.

Cyranus (a Papist) upon Mat. 23. 34. saith, Some of them ye shall kill, as James the Brother of John, &c. Some shall ye crucify, as Peter and Andrew his Brother. Vid. also *Chrysostom* in Mat. 23. 34.

manifest in forging tales for their own advantage, as *Constantine* Domitian; and espousing some such forgery among their Monuments of Peter, as *Linus* fable of his death; and finding his Martyrdom mentioned by *Jerome*

headed, which was a Roman death. Dr. * Reynolds tells *Hart*, that a learned man, viz. *Helens* in opusculo inscripto *Petrum non fuisse Romanum*, vequit illic passum, of our side, having weighed, and seeing the dissension of Writers touching the time that he came to Rome, and knowing by the Scripture, that the speech of his abode in Rome is false, and marking the shameful practise of the Ro-

and Lyra in such sort as though he had been crucified by the Scribes and Pharisees, he was brought by these and the like persuasions into this opinion, that Peter never came to Rome. And of this opinion was Balanus in *Alt. Rom. Pont. l. 1. præfat.* and so have been many others since. And besides, there were Christians at Rome in the time of Tiberius and Caligula before ever Peter is reported to be at Rome, as Eusebius witnesseth, *Eccl. l. 2. c. 2.* and Tertullian in his *Apolo-logy, c. 5.* And if we may believe * *Clement, Barnabas* was there before Peter. And that which is objected out of *Alt. 28. 11.* that the Jews told Paul, That they had received no Letters out of Judea concerning him, and that neither any of the brethren shewed or spake any harm of him, is not to be conceived that they had not received or heard of his Epistle, which he sent to the Romans some few years before; but concerning his particular business and occasion of his being sent Prisoner then to Rome. And it makes much (as I observed before) against St. Peter's being so long Bishop at Rome, (as Papists would have) that these Jews should hear nothing of Paul, and be so ignorant of the Doctrine of the Gospel of Jesus Christ, of which Peter was by special agreement an Apostle to them. Thus I suppose I have sufficiently overthrown the main foundation of the Popes Primacy and Supremacy. For if Peter was never at Rome, then he was not Bishop of Rome; and if he was not Bishop of Rome, then the Pope of Rome is not his Successor in the Episcopacy thereof, and then by Papists own consequence, he is not supreme Bishop of all the Church.

3. The Pope of Rome successively was, and hath been the inventor and setter forth of Superstitious and Pharisaical Sects, which are against the Word of God, and the glory of his name. To shew in particular how every

* *Libro 1. recognitionum Clementis.*

Object. ^{1.} Papists object, that if Peter long ago preached to the Gentiles, *Act. 15. 17.* Ergo, he preached at Rome. *Ans. I answer thus: 1. That it follows not. 2. Paul preached to the Gentiles before Peter did, Act. 9. 3. Before Peter saw the Vision of the sheet,* ^{1. with} *and heard the command of the Lord, he thought it unlawful* ^{for him to go to the Gentiles,} *Act. 10. 28. 4. Peter first preached Christ to Cornelius and his friends at his house in Caesaria, Alt. 10. 5. 'Tis most probable that Antioch received the Gospel from Barnabas and Paul, and others, before Rome, and they were first called Christians, Act. 11. 19. 26. 6. Some of those strangers of Rome that were at Jerusalem, Alt. 2. 10. might preach the Gospel at Rome.* ^{7. See above Page 64}

every Pope brought some Superstition into the Church, would be very Voluminous, for that therefore I must refer you to the *Cenarists*, to Dr. Reynolds Conference with Hart, to Dr Henry More's *Mystery of Iniquity*, and the little Treatise of ancient Ceremonies, called *Vitis degeneris*, Bishop Jewel's Works, and the *Masse* in English and Latin, by James Mountain, Printed 1641. I might refer you to the Popes Decretals, (and indeed they are a good evidence against themselves) but they are late forgeries, devised to justify their latter Superstitions and Usurpations, therefore I forbear, though some Romanizing Protestants have them in too high estimation. Though some real Hereticks were the first Inventors of some Superstitions, yet the Popes and their Agents were the first setters up & imposers of them in the Church; bringing of Spittle, Salt, Cream, Oyl, and the sign of the Cross into the service of God at Baptism, is well known to be their

* Bishop Sparrow in his *Rationale*, p. 273.

† Vide ubi supra, p. 228. what the Church of England saith in her Homily against peril of Idolatry, part 3. p. 70.

as in Water, Garments, Surplices, Cowles, Crosses, Bells, Books, Candles, their Sacerdotal garments, which ought (they say) to be hallowed and consecrated by the Bishop, as the Amice, the Albe, or Surplice, the Girdle, the Stole, the Gannell, or Maniple, and the Chasuble for ordinary Priests. And the Bishops Gloves of leather; Sandals, or Apostolical Skooes, Breeches, the Tunick, the Dalmatick, the Miner, they are all brought into the Church, as I said, by

* See and wonder at their most ridiculous application of Scripture.

Durands Rationale, l. 3. c. 2. *Toller instructio Sacerdotis*, l. 2. c. 2.

because his head signifies the Divinity, which kept it self hidden in the Lords passion, as Gabriel Biel saith in his Eleventh Lesson upon the

Kneeling or adoring (as * some men call it) at the receiving the Sacrament of the Lords Supper, Using the sign of the Cross above thirty times; praying to and for the Dead at their Masse, worshipping of † Images of Saints departed this life; of Crucifixes, the Cross, Altars, bowing to the East, their Superstitious Fasts and Feasts, putting holiness in times, places, things, which God hath not placed in them,

the Popes of Rome and their Agents. The Amice is the first Priestly habit, in which the Priest muzzles his head in form of an Hood, of which habit their Doctors say * the Apostle speaks, Eph. 6. 17. Take the helmet of salvation. And 'tis worn upon the Priests head, be-

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Canon of the Mass. And so saith Pope *Innocent* the third, l. i. *Mysteriorum*, cap. 35. where also he saith, that this *Amice* signifies the Angel clothed with a cloud, *Revel.* 10. 1.

1. Upon this *Amice* the Priest puts the *Albe* or *Surplice*, which is, as *Mountain* calls it, a white * shirt, because it is written, † *Let thy garments be always white*, *Eccles.* 9. 8. And it is of fine linnen, because it is written, * I have known some wear an half-shirt instead of a Surplice.

That the fine linnen is the righteousness of † *Innocent* 3. l. i. c. 51. *Saints*, *Revel.* 19. 8. This shirt hath about the borders of it some light work with green or red silk, because it is written, *The Queen is at thy right hand with embroidered garments*, *Psal.* 45. So *Innocent* 3d, B. 1. of the *Mysteries* of the Mass. *Gabr. Biel* in his 11th Lesson upon the Canon of the Mass, saith, that this *Albe*, or white *Surplice*, signifies the fools garment wherewith *Herod* clothed *Christ* for to mock him.

3. Upon this *Albe* they put the girdle, which signifies chastity, for as Pope *Innocent* 3d saith, *Luxury is in the reins*; of this girdle (say they) speaks *Isaiab* the Prophet, *Innoc.* l. i. c. 37, *Isa.* 11. 5. *Righteousness shall be the girdle of his loyns*. It serves also to put us in mind, that *Christ* hath a golden girdle girt about his paps, *Revel.* 1. 15. and of what is said by *St. Luke* 12. 35. *Let your loyns be girded about*.

4. The *Stole* comes next after, which signifies the yoke of the Lord, *Mat.* 11. 30. and hangs on the right hand, and on the left, because we must be armed with the armour of righteousness on the right and on the left hand, 2 *Cor.* 6. 7. *Tollet* * * *Instruc. Sacerd.* saith, That it goes down to the ground, for to signifie 1. 2. c. 2. *Innoc.* 1. 1. c. 9. & 54. perseverance, which goes unto the end.

5. Then comes the *Maniple* or *Fannel*, in fashion of a Napkin upon the left arm, because it is written, *Psal.* 126. *Venientes venient cum exultatione portantes manipulos suos*, they shall come bringing their sheaves with them with rejoicing, as *Durand* and *Tollet* say, and Pope *Innocent* also, B. 1. ch. 43. where he saith also, that the *Maniple* is put upon the left arm, because it is written in the Song of Songs, his left arm is under my head.

6. The last piece, and which doth cover all the rest, *Innoc.* 3d l. 1. c. 58. is the *Chasuble* (from *casula* a little cottage, which I take to be a *Cope*) which signifies charity. For as *St. Peter* * So doth a Chasuble. saith, *Charity covers a multitude* * of sins, 1 *Pet.* 4. 8.

Pope

Pope Innocent saith, it signifies the Universal Church.

When the Bishop sings Mass:

1. He changeth or shifts his shooes and stockings, because God said to Moses, put off thy shooes, for the place whereon thou standest, is holy ground, Exod. 3. 5. Pope Innocent the third in the first Book of the Mysteries of the Mass saith, That Isaiah by the spirit of prophecie admired

Isa. 52. 7. But when and where do Bishops do so? Preaching is none of their work, they say.

the beauty of the Bishops stockings and sandals, when he said, How beautiful are the feet of those that bring glad tidings, that publish peace! And in his 2d Book, Chap. 22. he saith, That the priests ought to pray towards the East, because the

spring fount on high hath visited us. Luk. 1. 78.

2. When the Bishop sings Mass, he bath gloves on his hands, to the end (as Durand the Master of the Ceremonies saith) that his left hand may not know what his right hand doth, according to the Lords commandment, Mat. 6. 3. And these gloves are of leather,

Innoc. 3. l. 1. c.

41. & 57.

Innoc. 3. l. 1. c. 34.

because Jacob's hands were covered with kids-skin when Isaac blessed him, as the Pontifical teaches. And Pope Innocent also saith, and he grounded the Sandals or Episcopal shooes upon that which is

said, Psal. 60. Over Edom will I cast out my shoe.

3. The Rings he hath on his hands signifie that he is the Spouse of the Church, as it is written, For I have espoused thee to one husband,

2 Cor. 11. 2. Again, because the father of the * prodigal son caused a ring to be put upon his finger; which finger when on the ring is, signifieth the Holy Ghost, as it is written, † digitus Dei est, this is the finger of God, Exod. 8. 19. as the same Authors say.

* What a prodigal Bishop?

Innoc. 3. l. 1. c. 46. & 61.

† Is not that a piece of blasphemy?

4. The Cross, or Pastoral staff, signifies the correction, as it is written, 1 Cor. 4. 21. Shall I come unto you with a rod. And in Psal. 45. The Scepter of thy Kingdom is a right Scepter; though the Cross (it may be) be a crooked staff.

5. The Horns of the Miter signifie the two Testaments, saith Pope Innocent the third, B. 1. of the Mysteries of the Mass, c. 60. the things you may read in Peter du Moulin's Book of the Mass in French and Translated into English by James Mountain, Ann. 1641. Chapters 12, and 13. and Chap. 8. Moreover thus, at Mass they

Wax-candles at Noon-day, because Christ said, *I am the light of the world.* And the Altar must be of stone, because St. Paul saith, *that the rock was Christ,* 1 Cor. 10. 4. Of the two Horns of the Altar, the one signifies the *Jews*, and the other the *Gentiles*. Whence also the Priest transporteth the Mass-book from one Horn to the other, because that *from the Jews the Gospel is passed to the Gentiles.* And this Mass-book is laid upon a Cushion, because it is written, *My yoke is easie and my burden light,* Mat. 11. 30.

The Priest turns his back to the people, because God said to *Moses*, *Thou shalt see my back-parts,* Exod. 33. 23. Sometimes he turns again, shewing his face to the people passing by, because St. Paul saith, *Videmus in enigmate, we see through a glass darkly,* 1 Cor. 13. 12. When the Priest passeth from one corner of the Altar to the other, the Clerk which serves him, removes also with him, because the Lord said, *Where I am, there shall also my servant be,* Joh. 12. 26. The Massifying Bishop stands at the right horn of the Altar, because it is written, *Deus ab austro veniet, God shall come from the South.* These things are to be seen in Bishop *Durand's Rationale.* in the Books of Pope *Innocent* the third, of the Mysteries of the Mass; in *Gabriel Biel* upon the Canon of the Mass, in *Tollet* of the Instruction of Priests, in *Hugo de Sancto Victore* in his Mirrour of the Church.

Who but the Popes instituted in the Church the making of the sign of the Cross to fright away the Devil? who but Pope *Honorius*, not above 100 years since, instituted kneeling (which some call adoring) at receiving the Sacrament of the Lords Supper?

Which, saith Bishop *Jewel*, *William Durand*, and *John Duns Scotus*, perceiving, could not be justified, without great peril of Idolatry, they removed the bread and wine out of the Sacrament, and turned them into the body and blood of Christ, and so brought in Transubstantiation, which destroys not only the nature of the Sacrament, but the body and blood of Christ too. All Papists that I have read, as

Bishop *Jewel* Serm. upon 1 Cor. 11. 23. p. 51. 52. Bishop *Jewel's Reply to Harding*, art. 8. d. 1. pag. 283. where he pleads against adoration of the Sacrament, that there is neither commandment of Christ, nor any word or example of the Apostles, or ancient Fathers for it; but that it was lately devised by Pope *Honorius*, about Anno 1226. but after Transubstantiation, as *Vincent Degenhart* saith, pag. 109.

* *Aquinas*, 3. q. 75. a. 2. O. Contrariatur venerationi hujus Sacramenti, si aliqua substantia creata esset ibi, quæ non possit adoratione latriæ adorari.

† *Bellar.* de Sacramento Eucharistiæ, l. 2. c. 8. a. 2. & cap. 13. a. 5. & cap. 24. a. 6. *Hard ng's* answer to *Jewel's* Challenge, fol. 111. a.

* *Dall.* Apol. c. 20. and *Dr. Heylin* saith thus, The *Lutherans* held with the *Catholicks*, that *Christ's* body was really in the Sacrament, else they knew that there was no reverence due to the Sacrament, *History of Presbytery*, p. 2. Yea, he saith, This prayer [the body of the Lord *Jesus Christ* preserve thy body and soul unto eternal life] was left out of *King Edward's* second Liturgy, because 'twas thought to favour of Transubstantiation, *Cypr. Angl.* 25. A B. *Laud* in his *Star-Chamber-Speech*, pag. 55. saith very well of Communion Tables standing Altarwise thus, That if it advance or ulther in Superstition and Popery, it ought to stand so in none.

p. 32. Idolatry is committed (saith he) when we perform some rite or ceremony, that is to say, some external religious action appropriated to the signifying our acknowledgment of divine eminency before, or rather unto, that

* *Aquinas*, *Vasquez*, † *Bellarmino*, and some others say, as *Durand* and *Scotus* do, that to kneel at receiving the bread and wine at the Lords-Supper, as *Papists* did, if *Christ's* body and blood be not corporally present under them, is Idolatry. Upon this account I find the learned Frenchman * *Dallam* saying to this purpose, That this, viz. their kneeling at receiving the Elements in that Sacrament, were ground enough, if there were nothing else, to separate from the Church of *Rome*. All our learned and sound Divines maintain against the Church of *Rome*, That it is Idolatry to kneel purposely before a creature in a Religious state, in state of worship, put before a man; that we may not do the needless works of Idolators; that 'tis scandalous to do needlessly, as Idolators do; that a publick declaration of a mans good intention in doing a needless action that appears evil, or is otherwise scandalous, frees not that action from being actively scandalous. That it's impossible to adore God in or through an image, and yet give no religious positive reverence, that is, worship to the image. To give the appropriate signs significative of our agnition of the Divine excellency to any thing that is not God, is Idolatry. Nay, though these appropriate signs were used without devotion by the party, towards the supposed object, and were intended only by other men to be directed thither, or only were interpretable to be so directed, it were Idolatry notwithstanding, saith *Dr. Henry More* in his *Mystery of Iniquity*, c. 10.

which

which is not God. Where by [before or unto] I understand (saith he) an intended direction (by our selves or others, or at least by interpretation of custom) of the religious action, as to an object we would * honour thereby, for that is the only thing whereby the action becomes Idolatry; for there will always be a necessity of performing our religious rites before or towards something or other, by way of circumstance of place, which might be without the least guilt or suspicion of that crime. Wherefore it is the intended and accustomed application of the appropriate signs of the acknowledgment of the Divine excellency unto an object where the Divine excellencies are not, that is to any thing that is not truly God, which is this heinous sin of Idolatry, saith Dr. Henry More in his Mystery of Iniquity, c. 10. p. 33. For (saith he) as a woman that renders or gives up to one that is not her husband, what is appropriate to her husband, to wit, the use of her body, let her fancy what mental restrictions or directions of her intention, she will, in the act, is questionless a downright adulteress; so who-soever applies the appropriate acknowledgments of the Divine excellencies, which is religious worship, to that which is not God, let him mince it as well as he can, with mental limitations and restrictions, if he once pass this religious worship upon this undue object, he is thereby without all controversy, a gross Idolater. Ibid. Again he saith, Whatsoever is interposed betwixt God and us by way of object in our worshipping, is not an help, but an hinderance to the perfection of that worship. Ibid. c. 14. p. 50. To worship before an image, and to worship an image, are in sacred Scripture all one, Hence Amaziah, who bowed down before the gods of the Edomites, is judged to have committed Idolatry, for the Lord was angry with him, 2 Chron. 25. 14, 15. Mark it, that which is called bowing down before the gods of the Edomites, in the 14th verse, is in the 15th verse called seeking after, that is serving of the gods of the people. And to put it out of doubt, learned Ainsworth upon Exod. 20. 5. saith the very same, as Mr. Pöhl quotes him upon the place, *Idem est adorare coram Domino & Domino*, to pray before God in 1 Chron. 17. 16. is in 2 Sam.

* If this and what Bishop Prideaux, *Fasc. cont. loc. 4. S. 3. q. 6. p. 245*, be true, I see not how Catholicks or Lutherans, or Dr. Heylin himself can free themselves from Idolatry, *Injungitur ut indifferens, & recipitur a nostris ut græta summa reverentia tanto mysterio debitus*. For is not kneeling received and done by them, as to an object they would honour thereby? and is not kneeling a purposed and an accustomed sign of our acknowledgment of Divine excellency in Gods house, and in Gods worship there?

7. 27. called, praying unto God: & *idem est procumbere coram Diabolo & Diabolo*; for that which is in *Mat. 4. 9.* called falling down before the Devil, is in *Luk. 4. 7.* called worshipping of him. And to bow down to images, *Non animi altum sed corporis designat, imaginibus ullum signum honoris, quocumq; tandem animo id fieret, exhibere prohibeatur*, say *Grotius* and *Rivet*, as *Mr. Pool* there quotes them. To fall down before an image doth note, not the act of the mind, but of the body. It's forbidden to give to images any sign of honour, with what mind or intention soever it be done. In *1 King. 12. 30.* the people are said to worship before the Calf, as they in *Exod. 32.* did, which God (who is the best interpreter of mens actions) expounds to be worshipping of the Calf, *Exod. 32. 8.* *Psal. 106. 19.* for 'tis called a sin, v. 30. yea a great sin, *2 King. 17. 21.* yea, they are for it expressly called Idolaters, *1 Cor. 10. 7.* Neither be ye Idolaters, as some of them were, as it is written, the people sat down to eat, and rose up to play. Which place where 'tis so written, is *Exod. 32. 6.* Where the story of their Idolatry is recorded.

Though I have but touched at these things, yet I may seem to some men to dwell upon them; therefore to proceed. Who but *Papists* brought into the Church, worshipping of Relicks, as the tayl of the ass on which Christ rode into *Jerusalem*; the clouts in which our Saviour was wrapped when he was a child, one
 * *Vide Sleiden's* of which the Emperour * *Charles the Fifth* worshipped, when he was made Emperour? The Whiggs of *Joseph* and our Saviour, like Carpenters, used when they made yokes, kept close in a box? if you will believe them? The coals on which *St. Laurence* was broiled? a feather of the Angel *Gabriels* wings, alias of a Peacocks tayl. Much more might be said of the superstition and Idolatry of the Pope and Church of *Rome*, as his five superadded Sacraments, Invocation of Saints, decking and worshipping of Images, but I forbear for brevities sake.

2. That the Pope hath been the sester up of Pharisaical Sects against the word of God (for besides the word, is in Scripture sense against the word) might be illustrated by his making more orders of Church-

Nos maxime in eo a Pontificiis dissentimus, quod illi inter Ecclesie ministros numerant creaturas humanas: nos autem nullos ministros Ecclesiasticos agnoscimus, præter illos quos Christus instituit & Ecclesia in Scripturis commendavit. *Dr. Ames Bellar. Enervat. T. 2. l. 3. c. 3. p. 108.*

Officers than Christ or his Apostles appointed in his Church, as *Ostiarium*, the Door keeper, *Lector*, the Reader, *Exorcista*, the Exorcist or Conjuror, *Acolythus* a Clerk or Waiter upon the

the Bishop or Priest; or *Subdiaconus*, a Subdeacon; *Diaconus*, a Deacon; *Sacerdos* a Priest: Of which orders (as they call them) only two, the Canons (as the Master of the Sentences saith. *Sent. 4. Dist. 24.*) think are sacred Orders, because the Primitive Church, so far as they can read, had only these two, viz. the order of *Deaconship* and *Priesthood*, and of these only we have the Apostles precept. And because all the Schoolmen that write upon *Peter Lombard*, hold, that Bishops are not an order distinct from preaching Presbyters, and that the order of Priesthood is the highest and perfectest order, and that a preaching Presbyter may by virtue of his order do all that a Bishop can do in the Church, were he not restrained by the Bishop or Church. And none that I find among the Papists, but Jesuits and the Spaniards in the Council of Trent, held or hold that Bishops are by divine right an order of Church-officers distinct from and superior to preaching Presbyters, but only that they are a degree or dignity of Presbyters, and that by humane institution, if any way; I shall not lay that to their charge, though the Jesuitical party endeavoured what they could at the Council of Trent to carry it in those very terms, as may be seen in the History of the Council of Trent, B. 7.

Yet *Festus Hommius* saith, that the Apostolick and truly Primitive Church was altogether ignorant both of the names and functions of Popes, Patriarchs, Archbishops, Metropolitans, &c. as it is distinguished against Priesthood; which is apparent, because the act of a Bishop as it differeth from Priesthood, is to ordain, and the act of a Priest is to consecrate the Body of Christ, i.e. to consecrate and administer the Sacrament.

Bonavent. in Sen. 4. Dist. 24. q. 3. a. 2. Aureolus in Sen. 4. d. 24. q. 1. a. 2. Omnis forma ex quo est in actu, &c. Every form in as much as it is in act, hath power to communicate it self in the same kind; therefore every Priest hath power to celebrate orders, why then do they not celebratethem? because their power is hindred by the Decree of the Church, whereupon when a Bishop is made, there is not given unto him any new power, but the former power, being hindred, is set at liberty; as a man when the act of reason is hindred, and the impediment is removed, there's not given unto him a new soul. And there he saith, that *Episcopatus* is not a superior order is plain, because it hath no superior

A.B. *Usher* saith, *That new Ministeries are forbidden in the second Commandment.* Sum of Christ. Religion, p. 222. And Mr. *Perkins* in his order of Causes, c. 21. p. 62. saith, *That in the second Commandment is forbidden the Romish Hierarchy from the Parrator to the Pope.*

So called from St. *Augustine*; and *Jesuits*, which Order *Ignatius Loyola* the founder, got confirmed by the Popes of *Rome*, (whose creatures and vassals now they are in the Church of *Rome*) but Pharisaical Sects, all studious of the Popes Decrees, and observant of his commands, though never so superstitious, idolatrous, abominable and wicked, and contrary to Gods Law, as the old Pharisees were of the Traditions of the Elders, the latter swearing to him blind obedience, all making a shew of Religion, but under the pretence thereof devour widows houses; they garnish and visit the Sepulchres of the Martyrs, but shed the blood of Christs most faithful Ministers and members; who observe the traditions and commands of the Pope, but make void the commandments of God, Mat. 15. Mat. 23. I know not any men under heaven more like the old Pharisees than these creatures of Antichrist in the Church of *Rome* are; their Doctrines and doings declare them his Formalists, who have it may be a form of godliness, but denying the power thereof, who make these latter times to be very perilous, 2 Tim. 3.

3. That he challengeth Princely dominion over the Church of Christ and people, and Nations, needs no proof. Three Popes of *Rome* successively forged and pleaded a forged Decree for the Pope of *Rome*'s Supremacy; his trampling upon Emperours and Kings, making them to kiss his Toe, hold his Stirrup, deposing of them, and making others; making what Laws he pleaseth; dispensing with, and making void Gods Laws as he pleaseth, releasing subjects of their allegiance to their lawful and godly Princes, and commanding them to rebel against, dethrone and destroy them, and their most Christian and loyal Subjects. In a word, he exalteth himself above all that is called God, or that is worshipped, 2 Thes. 2. 4. which is one great mark of Antichrist.

Arch-presbyters, Arch-deacons, Suffragans, Abbots, Priors, Monks, Canons, Deans, Prebends, Vicars, Sacrificers, Priests, and the like, as they are now used in the Papacy. *Disp. 29. T. 5. p. 122.*

What are those Sects of Monks and Friars, of which there are many Orders, as *Carmelites*, *Franciscans*, so called from St. *Francis*, *Dominicans*, so called from St. *Dominick*, *Augustines*,

4. That his usurped authority hath no good ground in holy Scripture, but is expressly forbidden by our blessed Lord and Saviour, *Mat. 20. 25, 26.* But Jesus called them, (i.e. his Disciples unto him) and said, ye know that the Princes of the Gentiles exercise dominion over them; and they that are great, exercise authority upon them, but it shall not be so among you; but whosoever will be chief among you, let him be your servant. Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, *Luk 22. 25. 1 Pet. 5. 3.* Neither as being Lords over Gods heritage, but being ensamples to the flock, Neither in those places of Scripture where Christs Ecclesiastical Orders of Church-Officers are set down, is there any mention of an Universal Bishop, as *1 Cor. 12. 28. Ephes. 4. 11.* Peter the Apostle disclaims this Princely Monarchy and Supremacy, when he called himself, the Elders of the Churches Fellow Presbyter, and forbid them to Lord it over Gods heritage, *1 Pet. 5. 1, 2, 3.* Cyprian in his Epistles to several Popes of Rome, calls them brothers. Jerom also writing to the Pope of Rome, tells him, and proves it too, that by divine right a Bishop and a Presbyter is the same, *Act. 20. 17, 28. Phil. 1. 1. Tit. 1. 5. 1 Pet. 5. 1, 2. Ephes. 4. 11.* in his Epistle ad Oceanum, that with the ancient Fathers, Bishops and Presbyters were all one. And adversus Luciferum nos, he saith, that a Bishops preferment was not by necessity of Gods Law, but granted to him by the Church, to honour him withall. In his Epistle ad Evagrium, handling this question at large, he saith, who can endure his foolishness that preferred Deacons before Priests, that is Bishops, seeing the Apostle plainly teacheth, that a Bishop and a Presbyter are all one? And for proof he alledgeth, *Tit. 1. 5. Act. 20. 17, 28. Phil. 1. 1. 1 Pet. 5. 1, 2. Ephes. 4. 11.* And of this judgment also was St. Augustine, Chrysostome, Bede, Oecumenius, Sedulius, Primasius, Theophilact, Theodoret, Anselm, Ambrose, John Wickliff, Thom. Walden, Luther, Zuinglius, Calvin, Oecolampadius, Melancthon, John Lambert Martyr, Bishop Hooper, Bishop Bale, Mr. Tindal Martyr, Musculus, Zanchius, Bullinger, Gualter, Clemenitius, Danaus, Chamier, Junius, John Bradford Martyr, Dr. Humphry, Dr. Reynolds, Dr. Holland, Professors of Divinity at Oxford, Bishop Jewel, Bishop Morton, Dr. Whitaker, Mr. Cartwright, Dr. Willet, Amandus Polanus, Michael Medina among the Papists, and many more that write upon the Sentences, many of which may be seen in Mr. *Masons* defence of Ordination by Presbyters in the Reformed Churches where there are no Diocesan Bishops.

* This is Bishop Jewel's argument against the Pope, in his Def. of his Apology.

c. That

* Antichristianism was covered for a long time under the Cloak of Orthodoxy, and Ceremonial indifferency, saith Mr. Tomson, a Bishops Chaplain, in his Antichrist arraigned, p. 85:

5. That he produceth Antichristian fruits, practises and doctrines, appears by his abominable pride, superstition, idolatrous worships, pretended miracles, and lying wonders, by his Council of Trent, wherein he Decrees, That mens persons are justified before God by their own good works, and all the errors before con-

futed, denying justification of mens persons before God by faith alone, which Errors he labours to maintain by his Creatures, as Bellarmine, Stapleton, Harding, Cornelius a Lapide, and others, especially by the Jesuits, and also introducing his Traditions, and Apocryphal Scriptures, in which are many things directly contrary to Gods word, and Christs interest; and upon these and some other accounts did our Church of England in King Edward the sixth his reign, pray in her Litany thus, *From the tyranny of the Bishop of Rome, and his detestable enormities, good Lord deliver us.*

6. That he is the *Babylonical Beast*, that hath two horns like a lamb, and speaks as a dragon: That is, he professeth the innocency of Christ, the Lamb of God, but speaks and acts like a Dragon; he uttereth blasphemous speeches, thunders out cruel and unjust Excommunications against Christs servants, and venteth and maintaineth Doctrines of Devils; speaking lies in hypocrisie, having his conscience seared with an hot iron; forbidding to marry, and commanding to abstain

1 Tim. from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. The two horned beast by his Ecclesiastical and Temporal power, pretending Orthodoxy, and Ceremonial indifferency, decency and order, and Apostolical traditions, better adorning and promoting Christianity, restored the Image of the old Pagan Beast; that is, under these and some other pretences restored idolatry and tyranny again into the Roman Empire, and persecution against the true Church of Christ.

The two Horned Beast in the 13th of the Revelations is, say some, the same with the great Whore, arrayed in purple, and scarlet, that had a golden cup in her hand, full of all abominations and filthiness of her fornication, upon whose forehead was a name written, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth*, in the 17th of the Revelations. But I humbly conceive with submission to better judgments, that if this do not intend some other Beast like

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the great Whore of Rome, as I fear it doth; then the *Whore* or Church of Rome, is in the 13th Chapter described by her *Head*, and principal members chiefly, because Horns signifie Powers. And in the 17th Chapter she is described as taking in not only the *Head*, and *Cardinals*, but the whole *Hierarchy*, which rides upon the *Roman Empire*; that is, rules it, as a man doth that rides upon an horse, and is carried, supported and maintained by it. There is no person or persons to whom the proper names of the *Babylonical Beast*, or *Antichrist*, doth so properly and fully agree, as to the Pope or Popes of Rome, with the Popish Hierarchy and Clergy.

The *Woman* or *great Whore*, that is the Church of Rome with her *Beast* with two Horns, Revel. 13. is in Revel. 17. described,

1. Generally: 1. That she is a great Whore, that is an abominably Idolatrous Church. 2. That she sitteth upon many waters; that is, that she ruleth many people, v. 1, 15. 3. That the Kings of the earth have committed fornication with her, and the inhabitants of the earth been made drunk with the wine of her fornication; that is, with her Idolatries, v. 2.

2. More particularly, and thus: 1. More obscurely. 1. By her rule and government. She sits upon a scarlet coloured beast, full of the names of blasphemy, having seven heads and ten horns; that is, the whole Roman Empire as Idolatrous, with a Pagan Antichristian Idolatry; that is, she had the rule and government, she turned him; she curbed him, she spurred him; she made him do what she would for the upholding of her self, for the maintaining and propagating of her false Doctrine and worship, and caused him to make War and Laws against those that would not obey her Decrees; and submit to her power; that is, she guided and exercised an Imperial power, full, bloody, and blasphemous enemy to Christ and his Church, v. 3.

* The Church of Rome is an Idolatrous Church, an Harlot, as the Scripture calls her; so saith our Church, Homily against the peril of Idolatry, Part 3. p 69.

† The Emperour of Germany is the Popes Advocate, sworn to defend the Pope and Church of Rome. The Pope makes him swear to defend the Church of Rome, to banish Hereticks, and to have no company with the wicked; to maintain by all means possible the dignity of the Bishop of Rome, and all priviledges granted to the Church of Rome, as Sleiden shews in his Commentaries, l. 2. c. 24, 25, 26.

2. By her pompous and whorish apparel, and ornaments, and the manner

* Homil. against the peril of Idolatry, p. 69. to be seen in Article 15. p. 324. *bujus.*

was arrayed in purple, and scarlet colour, and deckt * with gold and precious stones, and pearls; that is, was a very proud and imperious, and bloody Whore. And so is the Pope, and so are his Cardinals arrayed.

3. By her inticing and intoxicating cup, wherewith she allures and prepares her foolish lovers to spiritual fornication, that is, to Idolatry and falseness to Jesus Christ, and

* But may it not be understood and intended of her specious pretences of Orthodoxy, devotion, decency, and order, with which she induceth her lovers to drink of her abominable cup, to swallow her Heterodoxies, Superstitions, and Usurpations, and Idolatries?

his Interests. Having a * golden cup in her hand, full of abominations and falseness of her fornication. The golden cup (saith Pareus upon the place) are the Popes golden titles wherewith he hath hitherto commended to the world the wine of his fornication: viz. Pope, holy Father, Father of Fathers, Pastor of Pastors, his Holiness, Christs Vicar, Saint Peter's Successor, &c. It refers literally to the Popes triple Crown, and rich Capes glittering with pearls and precious stones.

and to his Cardinals rich robes,

saith Dr. H. More.

4. By her Name, as Whore,

v. 3. and upon her forehead was her name written, Mystery, Babylon the * great, the mother of harlots and abominations of the earth. Which is an allusion to impudent and notorious Whores, who had their names, not only written upon their cells to be known at home, but also upon their foreheads to be known abroad too, as Seneca Controversialist, and Tertullian, Lib. de pudicitia, plainly shew; and such an one is the Pope and his Church of Rome, she is not Babylon Literal, but Mystical; that is,

she is a very impudent and notorious Idolater; and the mother, that is the conceiver, the bringer forth, and the nourisher of all Idolatries and Idols in the world; and the word mystery shews that it cannot be understood of Rome-Pagan, as some Papists would have it, but must be

understood of Rome-Christian in profession, as Idolarrizing with Christian objects. And one reason is, because this beast comes after *the 6th*, *the other*; that is, after the Christian Emperour, and is the last; for it goeth into perdition, Revel. 17. 8, 10, 11.

By her extream cruelties, barbarities, and bloody tyrannies, and persecutions, murders, and detestable enormities, Revel. 17. 6. *And I saw a woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.* And this hath been abundantly manifested in the Popes of Rome, and their agents, whom they rid, ruled and spurred on to most bloody and cruel murdering of the Saints of Jesus, under the names of *Waldenses, Albigenes, Wicklivijs, Hussits, Lutherans, Calvinists, Hugonots, Puritans*, and other names, condemned and destroyed by the Pope of Rome's authority, instigation or approbation, as *Hereticks* or *Schismaticks*, because they would not drink of the Church of Rome's whoring cup. Of which you may read in Mr. Fox his Books of Martyrs, Mr. Fuller's Holy War, Sleider's Commentaries, the Supplement to Philip de Comines History, where is described Papists bloody and treacherous murdering of thousands of Protestants in *Paris*, and the parts adjoining; and the relations of the bloody and barbarous Massacres in *Ireland*, and the Vallies of *Piedmont*, promoted by the Pope, and acted by Papists. Reverend Dr. Prideaux in his Sermon intituled, *Gowries Conspiracy*, upon 2 Sam. 20. 1. p. 13. saith thus: "Let us depend upon it, as long as there is a Pope and a Devil, Princes professing the Gospel shall never be secured from Gowries and Garnets. And a little after that, he saith thus: "I have gleaned these few scatterings by the way out of their own Doctrines, to prove, that their Doctrine directly warranteth Treason, let the Traytors be what they will; and that none can be an absolute Papist, but if he thoroughly understand himself, and live under a Christian Prince, that hath renounced the Popes authority, must needs, being put to it, be an absolute Traytor. No persons under heaven have been more bloody and cruel to sincere Professors of pure Christianity, than the Popes of Rome, and Papists; that they are not still the same, we have no good reason to believe, but more cause to take heed of them.

2. She is described more plainly: 1. *By the Beast that carrieth her*, on which she rides, that is the Roman Empire, as 'tis Idolatrous with a new kind of Idolatry, that is with a *Pagano-Christian*, or Papal Idolatry, v. 8. *The Beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the*

Earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. This may seem to some to be a more obscure description of the Whore than the former; but you must know, that this is a description of the Roman Empire not simply according to its substance and politie; but formally, as respecting the *quondam* Church of Christ, as Idolatrous again, but with a new form of Idolatry, worshipping the true God, not after his prescribed way, but its own; and the Saints of Jesus with such kind of worship, as the Pagans worshipped their *Ethnick* Deities. It's a representation of the Roman Empire degenerating from pure Christianity, into Paganizing or Idolatizing Christianity, which though it professes Christianity *, yet bears the Image of the ancient Pagan Idolatrous Empire. The Image of the beast that was, and is not, and yet is, exactly answer the one the other, and differ only in Objects, but not in form of Worship. Concerning which Empire, Saint John foretold, it might and would be said and found to be true, when the

* 'Tis said of Pope Gregory the seventh, thus, *Qui titulo Christi negotium Antichristi agitat*, That under the title of Christ he doth the work of Antichrist, as *Agentin. Aunal. Boior*, l. 5. p. 455. speaks.

Woman, that is the Pope and his Hierarchy, shall sit upon it and rule it, and be carried and supported by it; it was, and is not, and yet is. The meaning of which in short is this: The Roman Empire was Idolatrous and against Christ in all her six first Heads, Kings, Consuls, Dictators, Decemviri, Tribunes, and Pagan *Cæsars*, or Emperours. The Empire was then purely Paganly Idolatrous, it worshipped Heathen gods and goddesses, as *Jupiter, Mars, Saturn, Venus, Juno, Bacchus*, &c. (as St. *Augustine* shews in his Book of the City of God) which they looked upon as Deities, and worshipped their Images, rather by, in, or through their Images, they worshipped them, as Papists now worship God by Images, Crucifixes, Crosses, Altars, &c. And is not, that is, purely Paganly Idolatrous as 'twas before; for the object is Christian. And yet is, that is, really Idolatrous in another form, that is, 'tis Papally Idolatrous, that is, it is over-run and over-ruled with Pagan-Christian Idolatry, as Dr. *More* calls it. Whereas the Empire in her first six Heads or forms of Government did Idolatrise by worshipping those Heathen men, and their Gods and Images, and Altars, whom they accounted excellent, and had those that were against their Idolatries and Superstitions, is now in

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 this state or condition under the seventh and last Head over-run and over-ruled with *Pagano-Christian Idolatry*, it worshippeth the true God in *by*, and *through* Images, it worshippeth Saints departed this life, and Angels, Altars, Crosses and Relicks, and Ordinances of God; and it hateth and persecuteth the undefiled followers of Jesus Christ, who *will not defile themselves with women*, will not drink of the Golden cup of fornication of the great Whore of *Rome*, or of any of her sister Churches, but keep themselves close to Christs pure worship and interests, and follow the Lamb *wheresoever he goeth*. And the Beast (as thus Idolatrous) shall ascend out of the bottomless pit, that is, as some will have it, out of the Sea, *Revel. 13. 1.* which is as a bottomless pit for multitude of people, *Revel. 17. 15.* or (as most will have it) out of hell, because 'tis said, *Revel. 13. 2.* that the Dragon, that is the Devil, the Angel of the bottomless pit, Hell, *Revel. 9. 11. Revel. 16. 13.* as well as the old bloody Pagan Emperours, gave him his seat, his power and authority, and they that dwell on the earth shall wonder after, that is, follow this Idolatrous Beast, and submit to, and practise his Idolatrous Worship. The generality of Inhabitants, that is, reprobates only, whose names are not written in Gods book of life, shall admire and follow this beast; but none of Gods Elect will totally and finally follow this filthy Beast, that is thus ridden and spurred to Idolatry.

And he shall go into perdition: as he is guided by the son of perdition, Antichrist, *2 Thes. 2. 3.* and ascended from the bottomless pit of Hell, *Revel. 9. 11. Revel. 13. 2. 2 Thes. 2. 9.* the place of perdition; so he shall go into perdition; he shall be destroyed as Idolatrous, and be cast into everlasting perdition for his Idolatries, and for his being ruled by the Woman, the Pope, and Hierarchy, or Church of *Rome*, and for persecuting and destroying of the faithful followers of Jesus Christ, *Revel. 19. 20. Revel. 21. 8.*

2. This Beast which the Woman rides, is described by the place where he sits, *by his seat which the Devil gave him, Revel. 13. 2.* And this is said to be the place where the Woman, that is where the Pope and his Hierarchy sit too, *Revel. 17. 9. The seven heads are seven mountains on which the woman sitteth*, that is, *Rome*, for *Rome* was the ancient seat of the first six Heads of the *Roman Empire*; and was sometimes the seat of the *Roman Emperours*, as thus Idolatrizing with a new kind of Idolatry, and it is now the seat of the Pope of *Rome*, and of his Hierarchy. Now *Rome* is known to be built upon seven hills, which are these, viz. *Palatinus, Capitolinus, Quirinalis, Calius, Es-*
quilinus

quilinus, Viminalis, Aventinus. Septem urbs alta jugis toti quæ præfide orbi : The City mounting on seven Hills, and over-ruling the whole Earth. There's no City but Rome that was built upon seven Hills, that did in St. John's time, reign over the Kings and inhabitants of the earth. Therefore this description most properly belongeth to the City of Rome. Revel. 17. ult. And the seven heads do not only signify hills, on which the chief City or seat of the Emperour (in St. John's time and long after) of the Empire was built, and which shall at this time of the state of the Empire be the seat of the Woman, that is of the Pope and his Idolatrous Hierarchy ; but it also signifieth seven Kings.

3. This Beast is described by the several sorts of Government that that City built on seven Hills in St. John's time, and the Empire had been, then was, and afterward was to be subject unto ; v. 10. *There are seven Kings, that is, sorts of Governments ; five are fallen, viz. Kings, Consuls, Dictators, Decemviri, Tribunes. And one is, viz. the Pagan Cæsars or Emperours. And the other is not yet come, that is, the purely Christian Emperour, who shall bring the Empire into a pure state of Christianity, as compared to what it was in some of the former heads, and especially shall be in the last head, who shall worship God not after the manner of the Heathens that went before him, nor of Papists that follow after him ; but purely without such Pagan inventions as his Predecessors used, or such Popish inventions as his Successors used after him, and in whose time the Church shall not be persecuted for following the Lamb wholly, and keeping her self a pure Virgin for her beloved Husband Christ. And this Christian Emperour, or form of Government is called another, because in form of Ecclesiastical Government, and as referred to the Church of Christ, it was specifically different from those that went before him, and that which followed after him. This Christian Government was not come in St. John's time, but it came long after, and began in our Constantine's time, and continued but a short time. And this Christian Emperour caused Pagan Idolatry and Persecution for Christianity to cease, and is therefore said to wound the former beast or head to death, that is as Idolatrous and persecuting, Revel. 13. 3. And one of his heads was as it were wounded to death ; to wit, the sixth head : but this continued but a little while ; for the old Dragon seeing him self cast out into the earth, resolved to raise up persecution again, against the Church of Christ, by the Church, under the fair and specious pre-*

pretences of honouring God and his servants, and under the notion of Orthodoxy, decency and order, to bring into the Church or Empire, error, superstition and Idolatry, and thereby really dishonour God, deface his worship, and raise up persecution against Gods Church. And to this end he instigated the two-horned beast to set up a new form of Idolatry, viz. worshipping God in, by, or through Images and devices of their own, and worshipping Gods ordinances and servants, and all under the notion of honouring God and Christ, and beautifying his worship, and promoting his service; and to compass this, brought in a new persecution against the true members of Jesus Christ, that would not make an image to the beast that had the wound; that is, because they would not yield to their innovations, errors, Idolatries and superstitions, and deal falsely with Christ, and dishonour his Saints, as he and his superstitious, idolatrous, erroneous, ambitious and covetous Clergy did and do, and will do, till they go to their place. To this end he sets up Emperours and Kings after his own hearts desire, Idolatrous, blasphemous and cruel, against Christs Church in the Empire, which is here called *the beast that was, and is now, even he is the eight*; that is, he is the eight King in regard of one Christian, besides the six Pagan heads; and is of the seven Idolatrous, and goeth into perdition. He is called the eight as the Christian Emperour is taken in, because he succeeds him too, and hath something of him, profession of the Christian Faith, of the Worship of the true God; but under the pretence and notion of honouring God and his servants, and maintaining his truth, and promoting his service, he brings into the Empire, error, heresie, blasphemy, idolatry, and antichristianism and persecution, and destroys and persecutes that which he pretends to set up and uphold; and therefore he is the seventh and last Idolatrous head that shall be in the Empire, that is, the last form of Government that shall be erroneous, Idolatrous and blasphemous, for he goeth into perdition, which notes his utter ruin, and final overthrow, as Idolatrous and persecutive of true Christianity, and the usurpation of Idolatry out of it.

4. This Beast is described by its parts or powers, into which it is divided: v. 12. *The ten horns which thou sawest are ten Kings, which have received no Kingdom as yet*; that is in St. John's time, nor till the Empire was divided and broken into parts, or until it became, or was to become again a Beast, Idolatrous and pernicious to Christ and his loyal followers; but receive power as Kings one hour; that is, a little while; with the beast, that is, with the beast whose name is,

[was,

[was, and is not, and yet is,] that is, the beast under the seventh and last head.

5. This ten-horned beast is described by its *unity* and *astivity*: 1. By its *unity* to help this Idolatrous, blasphemous and obnoxious beast on, whom the Pope and his Hierarchy ride. v. 13. *These have one will, and shall give up their power and strength unto the beast.* These ten Kings shall be of one mind in the main for matters of Religion; that is, shall be of the Religion of the Empire; that is, of the *Pagano-Christian*; or, if you will, the *mongrel Samaritan* Religion, whereby the Empire had again become a beast. *And shall give their power and*

* *Vide King James his Paraphrase upon the place.*

strength; that is, shall be ready by their authority, and by force of arms, and by what other means they can, to maintain the beast in its beastly Idolatrous

condition. blasphemies, superstitions and persecutions; or else shall give the Idolatrizing Emperour (which is the head of this beast) the aid or assistance of their armies or forces (if need so require) against

The Emperour of Germany, who hath a shew of the old Emperours, is called and sworn to be the Popes Advocate, and to defend him, as may be seen in his Oath when he is made Emperour. Sleid. Com. l. 1. f. 25, &c.

all opposers of this mongrel Religion. For the Emperour is looked upon as the chief Champion or Generalissimo of all the Papal forces, and these ten Kings may be conceived to be the *arms* of his head, as coming into a kind of subordination and combination with him, in making War against the Lamb. But that power which influenceth all

is the Whore of Rome, the Pope and his Hierachy, that rides the beast. *And truly when the head of this great Whore* (saith a learned Doctor) *is once found to be so big as to out-top the Secular heads of the Empire, and both pretends to and makes use of the boasted jus utriusq; gladii, the right of both Swords, that is, so soon as the Pope is found to act the Cæsar, as well as the Universal Patriarch, then is no incongruity to allow him represented in two places (as many learned men do) as well as he sustains two parts, and conceive him typified as well in the last head of the beast, as in the costly adorned head of the great whore.* Thus the reverend Doctor. And indeed I see not but the whole description in the 13th Chapter, as well as that in the 17th Chapter of the Revelations, may truly and properly be attributed to the two-horned beast, and the Woman; for whatsoever the ten-horned beast is said to do, he doth it by the direction, instigation,

and approbation of the two-horned beast and Woman. *Quod quis per alium facit, per se ipsum facere videtur.* The murder of Uriah, though it was effected by the Ammonites, yet it is charged upon King David, who gave direction for it to his General Joab, and he is guilty of it too, for following of David's unjust command, 2 Sam. 11. 9. *Thou hast killed Uriah the Hittite with the sword, and hast slain him with the sword of the children of Ammon.* So here, what the ten-horned beast is said to do, may be well charged upon the Church of Rome, the Pope and his Hierarchy, because he causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed, and he deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beasts, Rev. 13. 13, 14. Rev. 19. 20. And therefore is the blood of the Prophets, and of all the Saints, and of them that were slain upon the earth for Religion, said to be found in her, Rome, Revel, 18. 24.

2. Their activity, v. 14. *These shall make war with the Lamb.* In Rev. 13. 7. 'tis said, *That this ten-horned beast shall make war with the Saints, and overcome them.* But here in Revel. 17. 14. he makes war with Christ, and is overcome by him, for he is Lord of Lords, and King of Kings, and they that are with him, are called, and faithful, and chosen. 'Tis true, that they that make war against Christs Saints, do make war against Christ, *Act 9. 4. Saul, Saul, why persecuest thou me?* Those Kings that make war against and persecute Christs Saints, as such, do make war against and persecute Christ himself, and so he takes it, and will reward it. That this ten-horned beast is said to overcome the Saints, and yet to be overcome by Christ, may be both true of the same beast; for he did overcome the Saints at first, but he is, or shall be overcome by Christ, and is called, chosen, and faithful Soldier at last; and therefore 'tis said, *That he that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword; here is the patience and faith of the Saints, to suffer in the mean time, and to believe and wait for the performance of this promise, Rev. 13. 10.*

2. The Whore is described more plainly by her large Dominion, by the people upon whom she sitteth, called in the first verse, *many waters,* which is interpreted by the Angel, v. 15. *And he saith unto me, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues;* which is a manifest description of the Roman Empire, which consisted of many People, and Nations, and Tongues; and upon these as well as upon the ten-horned beast, or

chief secular rulers, did the great Whore of Rome sit, that is, reign and rule, prick on, and stir up to Superstition, Idolatry, and Persecution against Christs Church. And therefore 'tis said, *That the Kings of the earth, that is of the Empire, or earthly Church, and the inhabitants of the earth have committed fornication, and been made drunk with the wine of her fornication,* Revel. 17. 2. she claims universal power over all this Terrestrial world.

3. This great Whore is described by *her destruction.* And that

* *A learned man by ten Kings understands their Kingdoms, or people, who against the minds of their Kings will thus destroy the great whore.* Antic.

sign p. 23. Revel. 18. 9.

1. By the * *instruments* of her ruin, and they are the ten horns, or the ten Kings unto whom the Roman Empire was divided; v. 16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, &c.*

2. By the *degrees* of her destruction, *these ten Kings shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

1. They shall hate the whore of Rome, the Pope, his Cardinals, Hierarchy and Clergy, with whom they have committed spiritual fornication; whereas before they loved her, while the virtue of her intoxicating cup lasted; but now seeing their own folly, and her cunning craftiness, selfishness, pride, covetousness, luxury, filthiness, hypocrisie, and cruelty, that her whole Government, Religion, Worship, pompous Ceremonies, Purgatory, Indulgences, Excommunications, Jubilees, Processions, Doctrines of the Popes Infallibility and Supremacy, Justification of mens persons before God by their own good works, traditions, merits, holiness of times, places, Churches, Altars, Vestments, Copes, Hats, Palls, Surplices, Crosses, Spittle, Cream, Salt, Holy-water, Auricular confession of sins, worshipping of Saints departed, Angels, Images, Reliques of Saints, kissing of the Popes Toe, of the Tayl of the Ass on which Christ rode, adoring of the pretended Cross on which Christ was Crucified, bowing to the East, setting up of Altars and Crucifixes, and Tapers on them, and bowing to them as they do, baptizing of Bells, forbidding to Marry, but allowing of Stews, dispensing with Oaths, incestuous Marriages, holding of Plurality of Dignities, Benefices, with cure of souls, and causeless Non-residency, and many more such Doctrines and practises, politick devices to uphold, enrich and advance themselves, their relations and servants, and suppress the pure Doctrine and Worship of Christ, and undo and destroy

his most faithful servants and sincere Worshippers: I say these Kings seeing these things, and many more, clearly, their inordinate love is turned into well-guided hatred of her. *They hate her*, that is, they separate from her, they avoid communion with her, they cease to commit any spiritual fornication with her.

2. *They make her desolate*; they do not only forsake her themselves, but also they cause their subjects to do so too, and that they do, by *setting up* in their respective Kingdoms Gods pure worship and service, without her proper ceremonies (which she calls * *badges* and † *professions* of her Religion) and Gods pure word without her Legends, Apocriphals, and Traditions.

* *Bellar. de effectibus Sacramenti. l. 2. c. 3. a. 20.*

† *Aquinas, 12a. q. 103. a. 4. O.*

3. *They make her naked*, which they do both by words and deeds.

1. By words, by publick Preaching, Confessions, and Writings, declaring and demonstrating her abominable filthiness, that she may be detested by others.

2. By deeds, by withdrawing her gold, silver, precious stones, first-fruits, Peter-pence. Abbies, Friories, Commendams, Benefices, Dignities and Revenues from her, which were wont to be given her, which the Whore by her pious frauds, cunning craftiness got from the Ancestors of Kings and deluded people.

4. *They shall eat her flesh*. which is to be understood not carnally, but mystically, these Kings shall not prove *Canibals*, and corporally with their teeth eat the flesh that is upon the bones of the great Whore of the Pope, and his Cardinals, but they will retain either to their own proper use, or rather for the maintenance of Gods pure Worship and Interests, those revenues which were paid to the Whore, out of their Dominions as such, to the upholding of her Pride and Idolatries, Superstitions, Luxuries and Bawds; and they shall persecute her, which in Scripture-language, is *eating of ones flesh*, Job 19. 22. *Why do ye persecute me as God, and are not satisfied with my flesh?* Psal. 37. 2. *When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell.* Upon which words St. Augustine saith thus, *Carnes nostras manducant, qui nos persequuntur*, they that persecute us, do eat our flesh.

5. *They shall burn her with fire*; that is, they shall consume and destroy her as she is a Whore, that is, as she is an Idolatrous, false, and Anti-christian Church; but whether they shall go to Rome her seat,

and burn that with material fire in order to the destruction of this Mystical Babylon, is not certain; yet I dare not positively determine against it, because all I have read, except one, are for it. But this is certain, that they shall be zealous against her, and against her false Doctrine, and false Worship, and her cunning undermining of the Doctrine of the Gospel, and the pure Worship of Christ, and the true interests and ends of Christianity; and to that end, countenance, maintain and protect, and promote true and pure Gospel-worship and Doctrine, and the assertors thereof, and discountenance and suppress such persons as labour by power or policy to advance Antichristian Doctrines, practices and interests; for they know that they have crafty, treacherous, cruel, powerful and malicious enemies to deal with, *Rev. 18.*

Cardinals, Bishops, Jesuits.

13, 14. And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. For they are the spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world to gather them to the battel of the great day of God Almighty.

3. By the principal Author of her destruction; *v. 17. And God shall put it into their hearts to fulfill his will, and to agree and give their Kingdom unto the beast, until the words of God shall be fulfilled.* Hence some learned men have conceived, that those Kings, at least some of them that have hated the great Whore, and made her desolate and naked, and have eaten her flesh, but have not burnt her with fire,

Vide King James his Paraphrase upon Revel. 17. p. 56.

Revel. 18. 9.

that is, have not utterly consumed her Idolatries, false Doctrines, Hierarchy, Ceremonies, Images, Altars, Laws, &c. but have retained them upon such grounds as may easily bring them in love again with the great Whore, shall again give up their power and strength, and Kingdoms to the beast, the great Whore rides and consequently to her and her abominations, that have been rejected; and the industrious actings of some men to reconcile the Greek and Protestant Churches to the Church of Rome, have increased the fear of that opinion. Now what God will do, I know not, but I know that mens not receiving the love of the truth, and their having pleasure in unrighteousness, is a just and provoking cause thereof, *2 Thes. 2. 10, 11, 12.* But I humbly conceive, that though these words are placed immediately after the degrees of the great Whores destruction, yet they do not necessarily imply, that they shall agree again

again to give up their Kingdoms to the beast, and so to the great Whore again, but they are an assurance that God will make the ten horns or Kings, *Vix & modis*, some one and some another way instrumental to destroy the great Whore, as he hath promised. And that because, as what they did before in unanimously agreeing to give up their power and strength to the beast, proceeded from God in his wise and wonderful Providence, for the fulfilling of his words by his Prophets, *Dan. 7. 8, 21, 22, 25, 28.* As he put it into their hearts to fulfill his will, and to agree to give their Kingdoms to the beast to uphold Idolatry, superstition, heresie, and the Whores tyrannies, and this in just judgment against them; so now he who *bath the hearts of Kings in his hands*, will alienate their hearts from the great Whore, and incline their wills to agree to bate her, and to make her desolate and naked, and to eat her flesh, and to burn her with fire. God is able to do it, and he will do it in his appointed time, *Dan. 7. 25. Rev. 18. 3, 4, 5, 6, 7, 8.* For strong is the Lord, who judgeth her.

4. Lastly, the great Whore is described most plainly by her seat, or chief place of residence, and therein Society and Government, *v. 18.* and that is *Rome*. And the woman which thou sawest is that great city which reigneth over the Kings of the earth. The Angel saw that there might be some that would in time suggest, that other Cities were built upon seven Hills (as Bishop Mountague in favour (some think) of the great Whore, saith Constantinople is) therefore prevents this Evason, and saith, that the City where the great Whore of Babylon sits, is that great City [which did in St. John's time reign over the Kings of the earth,] he speaks of her in the present tense, which reigneth over the Kings of the earth. Now Constantinople was not then in being, as it is now, and hath been since; Constantine of *Byzantium* made it the Head of the Oriental Empire, and enlarged it, and called it *Constantinople*, and it did not reign then in St. John's time over the Kings of the earth, as *Rome* did, and therefore it cannot be this great City. *Rome* did in St. John's time, and long after, reign over the Kings of the earth, as Poets, Fathers*, and * *Ribera, Bellarmine, Cornel. a Lapide.* Papists themselves acknowledg; it's a shame for Protestants to question, much more to deny it. But this Woman succeeds in that City and Polity to govern it, and the whole Empire, as it is a beast. This Woman is not a singular person, but a City or Polity, and society of men, governing in that great city *Rome*, which in St. John's time did reign over the Kings of the earth, the whole Empire. So now this great Whore

Whore there sits and rides the beast, the Empire, (at least it did so as Idolatrous: As in St. John's time, the Woman the great city of Rome (not the walls, houses and streets, but) the citizens; and not every one of them, but the Rulers, the Emperours, Senators and Officers ruled that great city, reigned over it, and over the Kings of the earth; so now the Woman, the great whore, the Pope, the two horned beast, and his Cardinals, and Clergy, and Officers, reign (or at least did so) over the Kings of the earth, which is ascribed to the whole Ciey, because the Head and Officers, and Rulers thereof did, and do it.

And this Seat of this *Babylonical beast*, or *great whore*, or *Antichrist*, may be found in his number 666, as Dr. More in his *Synopsis Apocalyptica* relates; of which he saith, he hath treated largely in his *Mystery of Godliness*, Book 5. C. 16. Sec. 8. to which Book, and to Mr. Potter of the *Number of the Beast*, he refers for fuller satisfaction. His *Mystery of Godliness* I have not seen, but I have read Mr. Potter's Book of the *Number of the Beast*, Printed at Oxford, Ann. 1642, of which Book there were either but few Printed, or they were suddenly bought up, that 'tis a hard matter to get one of them; of which Book I took some scraps; of which, because of the scarcity of the Book, I shall make bold to communicate some which are to my business in hand, and the rather, because the Book is so highly commended by learned Dr. Twiss, Mr. Mole, and Dr. More, Revel. 13. 18. *Here is wisdom, let him that hath understanding count the Number of the Beast, for it is the number of a man, and his number is 666.*

The Mystery of the number 666 is to be found out by comparing it with the number 144. to which this number 666 is as it were the *quadratus numerus*, and must therefore be interpreted after the same manner, and in the same particulars applied to the Synagogue of Antichrist, as the number 144 ought to be applied to the Church of Christ.

Now the mystery of the number 144 (which is the number opposed to the number 666) consists in the *square-root* thereof, and therefore the mystery of the number 666 must be in the *square-root* thereof also. But now to find out the true interpretation of this number 144, it's generally granted by all ancient and latter Interpreters, that the chief, if not the only cause why this number was chosen rather than any other number to be the measure of the

Wall of the Coelestial Jerusalem, *Revel. 21. 17.* is, because this number is raised and built upon the number 12, which being multiplied into it self, produceth the square-number 144. For as this number 144 is raised and built upon the number 12 only, and cannot possibly admit of any other number to be the *root* and *basis* of it; so neither can the Church of Christ admit of any other *foundation* than that which is already laid by the 12 *Apostles*. As therefore this number 144 is built upon 12 *Unities*, so is the Church of Christ built upon the 12 *Apostles*. And as the number 12 is more conspicuous and remarkable in this number 144 than any other number, because it measureth not only the bottom or *root*, but the *sides* and *ranks* of it also; so it's evident, that the number of 12 is more conspicuous and remarkable in the Church of God than any other number whatsoever. And hence it is, that this number 12 is repeated above 144 times in the Scriptures, and is in them so often used, and in so many and so divers particulars applied by the Spirit of God to things appertaining to the Church, that we cannot but acknowledg this number to be *chosen*, and as it were *affected* by the Holy Ghost, rather than any other. And though the number 144 may truly be said to be *Gods number* rather than any other numbers, because it representeth the figure of the *City*, and in general the form and structure of the Church and Hierarchy thereof; yet it cannot so properly be called Gods number, as the number 12, which almost in all material respects, is applicable to the Church, and is used in the Scriptures always, as *numerus certus pro certo*, and not as *numerus certus pro incerto*; in which sense it must needs be granted that the number 144 doth signify and represent the Church in general. And whereas the number 144 is no where mentioned in Scripture but in *Revel. 21.* it must be granted, that it is not there to be the measure of the Wall (which both in that place signify the spiritual building of Gods Church) because there then were or at any time should be precisely, so many and no more faithful Christians, or living stones built upon the 12 foundations there named, but that we might learn thence, that how great or how little soever the number of faithful Christians should be, yet they must be all built upon the foundation of the 12 *Apostles*, as the number 144 is built upon 12 *Unities*. And hence 'tis granted by Interpreters, that this number 144 was chosen to be the measure of the Wall of the new Jerusalem, for this reason chiefly, (if not only) because it is the only square-number which can be raised and built

built upon 12 Unities, as is clear to all those that have understanding to extract the root of numbers.

As the number 12 was the measure, number, and foundation of the city, gates and wall of the ancient and literal Jerusalem, and was in respect of the 12 Patriarchs the root from whence the 12 Tribes had their Origin according to the flesh; so the same number 12 should be the only conspicuous number in the foundation and structure of the spiritual and new Jerusalem, in which the 12 Apostles are 12 spiritual fathers, answerable to the 12 Patriarchs, and are 12 foundations laid by our Saviour Christ, upon which, and according to which foundation (that is by multiplying of the Doctrine of the Apostles by itself only) all the spiritual builders of Gods Church in the times to come, ought to erect and square their buildings. And they are also placed at the 12 Gates as 12 angels to keep out (as it were with a two-edged sword) every thing that defileth, and to admit into this Church by the gates of Baptism, committed first and originally unto them, and prefigured by the 12 Oxen under the brazen Sea, 1200 of every Tribe, that is all those faithful Christians and true Israelites which can derive their spiritual Genealogy from the faith and doctrine of the 12 Apostles. And this is without all question the true and natural interpretation of the numbers and measures of the new Jerusalem, spoken of Revel. 21. 16, 17, &c. The new Jerusalem spoken of Revel. 21. is the same with Jerusalem spoken of in Ezek. 48. the Church militant not triumphant is meant by it, as almost every line, and every word evidenceth, as not only Mr. Potter and Forbs, and other Protestants, but many Papists observe.

The number 144 is a square and perfect number, built and raised upon the number 12; so the Church of Christ is a square and perfect building, built upon the doctrine of the 12 Apostles.

It's also true, that as the number 666 is neither a square nor perfect number, nor built upon the number 12; so neither is the Romish Hierarchy a square and perfect building, neither is it built upon the doctrine of the 12 Apostles. So Forbs and Potter, p. 44.

The number 666 is to be counted by extraction of the root, because the opposite number 144 is so to be accounted. To extract the square-root of a number given, is to find out the greatest number, which being multiplied into it self, and having the fractions added to the product, if there be any fractions remaining, maketh the said number.

number. Now the square-root of the Beasts number 666, is the fatal evil number 25, and the fractions remaining are 41. Prove this by multiplying 25 by it self 25 times, which makes 625, add the remaining 41, and you have the just number 666.

As 12 is the greatest and least square-number which is or can be contained in the number 144; so 25 is the greatest and least number which can be contained in the number 666.

It's frequent in many Mathematical praxi,

or Arithmetical operations, to cast away and not to regard the fractions of numbers.

If a *Captain have 666 men under his command, and would reduce them to a square-figure, which he would find to be $25\frac{41}{25}$, &c by that he would conclude that he must of necessity

take the number 25 to be the number of his ranks, and the number of men in every rank, and no other number would serve his turn, and the 41

odd men he must reject as useless if he will have his Army exactly square; 25 is the root of the square-number without fractions, and

of other numbers with fractions added to it. Potter, 68. 25 is remarkable in the root of 666 two ways: 1. In that 'tis the only Cardinal number of the prime or Cardinal Unities. 2. In that 'tis the

only number of ordinal unities, or fractions, by which that root can be by fewest figures most exactly expressed; and therefore I conclude

that this fatal number 25, is the number of Antichrist, opposed to the number 12, and that in an higher and greater degree of opposition, than 666 is opposed to the number 144, seeing that number is most

remarkably applicable to the City and Hierarchy of Antichrist, and is chiefly intended by the number 666.

12 is a good and a perfect number always taken in a good sense in Scripture. So 25 is an unfortunate number in it self, and hath been

branded for an evil and unluckie number, both by Prophane and Sacred Writers, although they knew no relation that it had either to

Antichrist, or the number 666. The number 5 is a fatal number, and all numbers ending in 5, or made by it, are evil. Ferome upon Ezek.

11. saith, that the 25 is never used in a good sense. Ferome and Lira upon Ezek. 11. say, that the 25 men mentioned there, that were at their Images,

do signifie Apostates from Faith and Religion. John Huss on Ezek. 8. interprets the 25 men which stood before the pictures, to be understood of

the mystical whore. So Occolampadius upon the place, it mystically and

In short, that is the square-root of a number, which being multiplied by it self, exactly makes the number given, or comes nearest to it, but doth not exceed it.

* An Example,

typically shews that quintessence of impiety and malice, and Idolatry, which these latter times have discovered in the Church of Rome. Petrus Bougen shews, that this number 25, which doth not only end in 5, but is made by the multiplication of 5 by 5, is mysteriously evil. And let me add, that those that were to be trained up for the service of the Tabernacle, were to pass that number before they were to be admitted (except extraordinarily called), Numb. 8. 24. From 25 years old and upward, they shall go in to wait upon the service of the Tabernacle.

As Antichrist is opposed to Christ, and as 666 is opposed to 144, so is 25 opposed to 12, so must those things which are chiefly to be measured and numbred by this number 25 be correspondent on the one side, and in some sort opposed to, or set against those things which are measured, numbred and described by the number 12. For this cause is the Church-militant in *Revel.* 21. measured, numbred, and described by these two numbers only, 144 and 12, that there might be an expresse example in sacred Scripture, not only shewing in general, how the number 666 ought to be interpreted, but also leading us as it were by the hand, to those particulars in which the root of the number ought principally to be applied. As that *Rome* is answerable to *Jerusalem*, and the *Popes* Cardinals to Christs Apostles.

1. As *Jerusalem* was truly *Mater gremium & ostium omnium Ecclesiarum*; so doth *Rome* falsely pretend her self to be. And so *Rome* really is the mother of all spiritual whoredom and abominations, in respect of all those Churches which have been seduced by her.

2. That the *Popes Cardinals* are answerable to Christs Apostles; they stile themselves by way of eminency the *Apostles Successors*, they are the soul of the Papacy, and the Pope accounts them parts of his own body, who with him make a compleat Corporation, and Mystical body, maintaining and upholding, and representing all Ecclesiastical power and jurisdiction.

1. They were instituted at *Rome* in the first foundation of the Papacy, by the Pope, about the time of *Constantine* the Great, in imitation of our Saviour Jesus Christ, who did in the first most remarkable foundation of his Church erect the Colledge of Apostles at *Jerusalem*, giving them a name, prefixing their number, and giving their office, as the Pope hath done at *Rome*.

1. The name which Christ gave to his Disciples was to be called Apostles, *Luk.* 6. 13. and the name which the Pope gave his best beloved Disciples, is to be called *Cardinals*. For as Christ in his Church

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gave some to be Apostles, some Teachers, some Prophets, 1 Cor. 12. 28. Ephes. 4. 11. so the Pope in the Romish Church hath given some to be called Cardinals, some Abbots, some Jesuits, some Monks, some Friars, some Exorcists, some Acolytes, and some other titles and dignities.

2. The first limited number which Christ gave to his Apostles, was according to the number of the Gates and Tribes of Jerusalem; so the first limited and prescribed number of Cardinals given by the Pope was according to the number of the common Gates of Rome, and according to those divisions of the City and people of Rome, which the Popes have made, answerable to the Tribes of Jerusalem.

3. The office and commission which Christ gave to his Apostles, consisted in three things.

1. The administration of Baptism was committed chiefly and originally to them, and they were first commanded to go and baptize all Nations, and as it were by the 12 Gates of their Baptism to bring all true Israelites into the spiritual Jerusalem; so at the first institution of the Popes Cardinals, their office and commission was chiefly to baptize, and they were fixed to certain Churches in Rome, in which only Baptism was to be celebrated.

2. The Apostles were to preach the Gospel, and to plant Christian Religion in all the world. So the Cardinals having quickly committed the celebration of Baptism to others, employed themselves wholly to preach the Pope, and to plant and propagate Popery, in all Kingdoms of the world.

3. Christ gave to his Apostles chief power to forgive and retain sins; so likewise the Pope committed the chief care and dispensation of selling Pardons and Indulgences to his Cardinals, saying to them, as Christ said to his Apostles, *Whose sins ye remit, they are remitted; and whose sins ye retain, they are retained.*

As the Apostles truly were and are the root and foundation of the Christian Church, and all jurisdiction; so the Cardinals falsely pretend themselves to be, and truly they are the very basis and foundation of the Romish Religion and Hierarchy; and therefore the root and foundation of that superstition and impiety, which being derived originally from Rome, hath diffused it self into all the Christian world by them.

As 'tis the priviledg of the 12 Apostles to be as it were 12 stars set in that crown, which is mentioned Revel. 12. so 'tis the special priviledg of the Popes Cardinals to have their names written in the crowns of their Prince the Pope, as witnesseth Jacobatus de Consil. num. 153.

There was a twofold state and condition of the Apostles: 1. They were *Apostoli urbis*, affixed (as it were) to the City *Jerusalem*, where they were to abide, till * they were

* Till they received the extraordinary gifts of the Holy Ghost.

endued with power from above; but afterwards they were *Apostoli Orbis*. So likewise the Cardinals in imitation and affectation of like honour are stiled

Cardinales Urbis, & Orbis. They remain as it were affixed to the City of *Rome*, until they are endued with power from above, (i.e.) till they are sent out by the Pope, as his *Nuncio's* and *Legates* into the Kingdoms of the World.

As the Apostles in respect of their spiritual Fatherhood, are fitly answerable to the 12 Patriarchs, who were the Fathers of all the Israelites according to the flesh; so the Pope's Cardinals are called *Patres spirituales Ecclesiae*.

As the Apostles having supreme authority in the Church may in some sense be said to be the Judges of the world, and to sit upon twelve Thrones to judge the twelve Tribes of Israel: So the Cardinals make their Consistory of their Apostolical See to admit of no appeal, but to be of such a Coelestial sublimity, that 'tis equal to the Tribunal-seat of God, and therefore they are stiled *Judices Orbis*, and they do exercise all Civil and Ecclesiastical power over the City and people of *Rome*, which the Patriarchs did in the Literal, or the Apostles in the spiritual *Jerusalem*. There is not one of the Titles which the Apostles had, but they are emulous of, or else to be the image of that kind of Government which was before their lives, remarkable in the City of *Rome*.

Both which Considerations are incident to the right discerning of that Antichrist, who is not only to resemble some ancient Government of *Rome*, but also to be that Synagogue of Satan, mentioned Rev. 2. 2. 9. which say they are Apostles but are not; which say they are Jews, but are the Synagogue of Satan.

The first number of Cardinals in their first institution is chiefly to be considered, as that which doth most remarkably characterize Antichrist in his first original. Now they were instituted, as their

* *Gondisalvus de origine Cardinalatus. Onuphrius Panvin. de praeiis urbis Romae Basilicis. Pol. Virgil, l. 4. de inventoribus rerum, c. 9. Bibliothecarium Damasum, Platina. Aaron. An. 378.*

own Authors * say in the time of Pontian Marcelli, Rom. Pontif. but Isidore Muscovius saith of the Cardinals thus: But others more warily have affirmed,

ned, that they were first created in the time of Sylvester the first, in the year 314, who (as they say) ordained a Colledg of Cardinals according to the similitude of the Senators, &c. About which time the Pope divided the City and people of Rome into 25 Titles or divisions, in each of which division * there was a Parish-Church erected for the administration of Baptism, and in every one of these Churches a several Presbyter was assigned and appointed, who was called afterwards Cardinal. When these Parish-Priests degenerated into Cardinals, and were made a Colledg and corporation, exercising a new kind of super-Episcopal jurisdiction in and over these Churches, then was the birth of Antichrist, then did Antichrist truly, really, and locally sit in these Christian Churches at Rome, and from thence his Pseudo-Apostolical authority hath been obruded and imposed upon other Churches. There were in Rome according to the sense literal, 25 Gates, and according to the sense spiritual 25 Churches for Baptism, and 25 Pastors placed in those 25 Churches, and 25 Cardinals sitting and ruling in them, and 25 Titles, Tribes or Parishes belonging to them.

Jerusalem was in compass 1200 furlongs, in which Christ did first and chiefly erect his Church and Hierarchy. For the number 12 having 1000 of furlongs added to it, is the true solid measure of an imaginary Cube, which compass is equal to the compass of the City Jerusalem; so the number 25 having 1000 of furlongs added to it, is the true solid measure of that imaginary Cube, whose compass is equal to the compass of the City of Rome. 25000 Furlongs will make 14 miles and half, and almost half a quarter, which agreeth to Rome.

The Apostles Creed, which is the sum of the 12 Apostles Doctrine of Faith, which Christs Church believes, divides it self into 12 Articles; the Papists have added 13 more, and made the number of their articles of faith 25. For whether we take the Doctrine of the Council of Trent it self to be the Faith and Doctrine of the Church of Rome, or that Creed which was composed by Pope Pius the fourth, according to the Doctrine decreed in that Council, in either of these the

* When these Parishes were made Diocesses, then were these Priests made Cardinals, saith Polidore Virgil, by having a formal power and jurisdiction added to them, as is apparent by like testimony of Volateranus.

The number twenty-five notes the seat of Antichrist

the number of 25 is as remarkably applicable to the Romish Faith, as the number 12 to the Apostles Creed. And 'tis their whole faith, *Sacrosancta œcumenica Tridentina Synodus, ejus fidem confiteamur, ejus decreta semper servemus.*

*Responsio patrum,
Semper confiteamur, semper servemus.*

Cardinal. a Lothoringia.

**Acclamationes
patrum in fine
Concillii. pag.
396.**

Omnes ita credimus, omnes id-ipsam sentimus, omnes consentientes & amplectentes subscribimus. Hac est fides beati Petri & Apostolorum, hac est fides Patrum, hac est fides orthodoxa.

Responsio Patrum,

Ita credimus, ita sentimus, & subscribimus.

I pray mark this all along, that the Pope of Rome divided the City of Rome into 25 Parishes, and in them placed 25 Presbyters, which were first called Parish-Priests, afterward they were called Cardinal-Priests, to whom was given a larger power, and that these are parts of his body, and his Apostles. And I pray mark this also, for it will prevent many scruples. As the foundation of that Ecclesiastical Hierarchy, which Christ did build up the 12 Apostles, was laid by Christ before Christian Religion was remarkably apparent in the world, and countenanced by supreme civil authority; the first foundation of the Popish Hierarchy was laid before the main errors of Popery were remarkably in the world, and countenanced by supreme civil authority. As the Doctrine of the Creed was laid before 'twas gathered into one body, so was the Doctrine of the Papacy laid before 'twas gathered into one body in the Council of Trent, or put out by Pope Pius the fourth.

Obj. But there are Cardinal-Deacons, and Cardinal-Bishops; Ergo the number of Cardinals is above 25.

Ans. 'Tis true there are more Cardinals now than there were first designed and instituted by Evaristus say some, others by Alexander, but others by Sylvester. There were 25 in Feroms time, as appears by his Comment upon Ezek. 11. Which number he seems there

apply to Rome. Those 25 men in Ezek. 8. 16. who worshipped towards the East, of whom the Spirit of God saith, these are the men that give evil counsel in the City, and that devise mischief; they were types of the 25 Cardinals of the City and Church of Rome, these are Popes Counsellors, who devise mischief against the Church of Christ. And though their number was *de facto* increased, yet 'twas not *de jure*, for in the time of Gregory (who is said to reduce the Cardinals Titles to their ancient number) there were 25 and no more, as they are nominated by Onuphrius in his Book *de Pontificum & Cardinalium ratione*. Johannes Diaconus in vita Gregorii, l. 3. c. 11.

That as Jerusalem material had 12 material gates, so had or hath Rome Literal 25 material Gates.

The Names of the 12 material Gates of material Jerusalem according to Villapardus, Tom. 3. p. 68, 69. were these.

- | | | |
|---------------------|--------------------|---------------------|
| 1. Porta Fontis. | 5. Porta Vetus. | 9. Porta Gregis. |
| 2. Porta Stercoris. | 6. Porta Ephraim. | 10. Porta Aquarum. |
| 3. Porta Vallis. | 7. Porta Piscium. | 11. Porta Equorum. |
| 4. Porta Anguli. | 8. Porta Benjamin. | 12. Porta Filcalis. |

The Gates of the City of Rome according to Onuphrius are these.

- | | |
|-------------------------|---------------------------|
| 1. Porta Flumentana. | 14. Porta Aurelia. |
| 2. Porta Collatina. | 15. Porta Querquetularia. |
| 3. Porta Quirinalis. | 16. Porta Piacularis. |
| 4. Porta Viminalis. | 17. Porta Catularia. |
| 5. Porta Gabinia. | 18. Porta Minutia. |
| 6. Porta Esquilina. | 19. Porta Magionia. |
| 7. Porta Calimontana. | 20. Porta Sangualis. |
| 8. Porta Latina. | 21. Porta Navia. |
| 9. Porta Capena. | 22. Porta Randuscula. |
| 10. Porta Ostiensis. | 23. Porta Levercalis. |
| 11. Porta Portuensis. | 24. Porta Libitinensis. |
| 12. Porta Faniculensis. | 25. Porta Triumphalis. |
| 13. Porta Sentiminiana. | |

These Gates were actually existing between the times of Pliny and Justinian, which doth very well agree with that time wherein Marcus did erect 25 Cardinalships in Rome. Those seven other which

Pliny

Pliny mentioned, ceased to be Gates before his time; and those two other which Onuphrius mentioneth, were not common Gates of the City, but one of them was of the Palace, and the other of the Capitol.

As the Apostles Creed consisteth of 12 Articles, so the Popes Creed consisteth of 25 Articles, History of the Council of Trent, l. 1. p. 130. which are these that follow:

1. *Credo in unum Deum patrem omnipotentem*
The Popes Creed, *factorem celi & terræ visibilium omnium & invisibilium.*
Concil. Trident, *billum.*

p. 558.

2. *Et in unum Dominum Jesum Christum, filium Dei unigenitum, & ex patre natum ante omnia secula, Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non factum, consubstantialem patri, per quem omnia facta sunt.*

3. *Qui propter nos homines & propter nostram salutem descendit de cælis, & incarnatus est ex Spiritu sancto ex Maria Virgine, & homo factus est.*

4. *Crucifixus etiam pro nobis sub Pontio Pilato, passus & sepultus est.*

5. *Et resurrexit tertio die secundum scripturas.*

6. *Et ascendit in cælum, sedet ad dextram patris.*

7. *Et iterum venturus est cum gloria judicare vivos & mortuos, cujus regni non erit finis.*

8. *Et in Spiritum sanctum Dominum & vivificantem, qui ex patre & filio procedit, qui cum patre & filio simul adoratur & conglorificatur, qui locutus est per prophetas.*

9. *Et unam sanctam catholicam & Apostolicam ecclesiam.*

10. *Confiteor unum baptisma in remissionem peccatorum.*

11. *Et expecto resurrectionem mortuorum.*

Thus far he agrees with the 12. *Et vitam venturi sæculi. Amen.*

Nicene Creed. 13. *Apostolicas & Ecclesiasticas traditiones quasque ejusdem ecclesie observationes & constitutiones firmissime admitto & amplector.*

14. *Item sacram scripturam juxta eum sensum quem tenuit & tenet sancta mater ecclesia (cujus est judicare de vero sensu & interpretatione sacram scripturarum) admitto, nec eam unquam nisi juxta unanimem consensum patrum accipiam & interpretabor.*

15. *Profiteor quoque septem esse vere & propria sacramenta nova legis Jesu Christo Domino nostro instituta, atque ad salutem humani generis licet non omnia singulis necessaria, scilicet Baptismum, Confirmationem, Eucha-*

ristiam;

ristiam, Pœnitentiam, extremam Unctionem, ordinem, & Matrimonium, illaq; gratiam conferre, & ex his baptismum confirmationem & ordinem sine sacrilegio reitterari non posse.

16. Receptos quoq; & approbatos ecclesiæ Catholicæ ritus in supradictorum omnium sacramentorum solenni administratione recipio & admitto.

17. Omnia & singula quæ de peccato originali & de justificatione in Sacro sancta Synodo Tridentina definita & declarata fuerunt, amplector & recipio.

18. Profiteor pariter in Missa offerri Deo verum proprium & propitiatorium sacrificium pro vivis & mortuis, atq; in sanctissimo Eucharistiæ Sacramento esse verè realiter & substantialiter corpus & sanguinem una cum anima & divinitate Domini nostri Jesu Christi, fieriq; conversionem totius substantiæ panis in corpus ejus, quam conversionem Catholica ecclesiæ Transubstantiationem appellat.

19. Fateor etiam sub altera tantum specie totum atq; integrum Christum, verumq; sacramentum sumi.

20. Constanter teneo purgatoriam esse, animasq; ibi detentas fidelium suffragiis juvari.

21. Similiter & sanctos una cum Christo regnantes venerandos, atq; invocandos esse, eosq; orationes Deo pro nobis offerre, atq; eorum reliquias esse venerandas.

22. Firmissime assero imagines Christi ac Deiparæ semper virginis, nec non aliorum sanctorum habendas & retinendas esse, atque iis debitum honorem & venerationem impertiendam.

23. Indulgentiarum potestatem à Christo in ecclesiâ relictam fuisse, illarumq; usum Christiano populo maximè salutare esse affirmo.

24. Sanctam Catholicam & Apostolicam Romanam ecclesiam omnium Ecclesiarum matrem & magistram agnosco, Romanoq; pontifici, beati Petri Apostolorum principis successoris, ac Jesu Christi vicario veram obedientiam spondeo ac juro.

25. Cetera item omnia à sacris canonibus & œcumenicis conciliis ac præcipue à Sacro-sancta Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque profiteor simulq; contraria omnia atque hæreses quascunq; ab ecclesiâ damnatas & rejectas & anathematizatas ego pariter damno rejicio, & anathematizo.

The words which follow in the Bull [*Hanc veram Catholicam fidem*] imply a perfect form of doctrine or faith is promised or declared, and therefore so this is to be looked upon.

Now its greater impiety and presumption to add new Articles, than to reject the old. It more properly befits Antichrist to deny the Faith, ex consequenti & indirecte, than to renounce the external profession of it.

For the mouth of Antichrist ought to be as a fountain sending forth sweet and bitter waters; he is to have a form of godliness, but to deny the power of it. He is to pretend himself to be a Christian, and to be built upon the true foundation of the Apostles, but he is also to overthrow this foundation upon which in some sort he is and pretends to be built, by superinducing damnable doctrines, ex consequenti & indirecte, contradicting and denying that faith which he doth externally profess. The Devils themselves may make profession of the Christian Faith to the same end that Antichrist doth, that is, to deceive by it. And it's probable, that the Devils do more certainly know and believe the Historical truth of the Creed, than some Popes have done. Lastly, the Papists themselves cannot deny, but that their imaginary Antichrist

Dr. P. Heylin saith, That the Pope of Rome is not Antichrist, because Antichrist must be a single person, a Jew that must kill Elias & Enoch, as I find him alledged by Dr. C. of Schism, p. 81. *He is not Antichrist, because he is not a Jew, nor a single person, nor a man that must kill Elias & Enoch.*

the world, but rather it may be truly said, that this external profession is *causa sine qua non*, such a thing as could not but concur to his Constitution. For Antichristianism consists in two parts, the one being an open, yet feigned and hypocritical profession of Christianity; the other a secret and indirect, yet a real and effectual eversion of it.

So this form of professing the Faith above mentioned consisting of 25 Articles, of which 12 belong to the first part, and 13 to the second, may be fitly esteemed a perfect sum and character of Antichristianism.

Besides Mr. Potter shews in many things that the number 25 doth agree to, and is affected by the Church of Rome. e.g.

1. There were 25 Bishops met at the first Session of the Popes Council of Trent; though more met afterwards, and sometimes less, yet the first Session was that which gave *nomen & esse* to the Council, and therefore the number in this Session is most remarkable, and rather to be observed than any other number.

2. The whole Council is divided into 25 Sessions, as all Editions of the History testify.

3. The

3. The number of Popish * Archbishops which subscribed to this Council, was 25, as the History testifies. Though many others subscribed, yet Archbishops are most remarkable, because as Bishops in General Councils represent their whole Clergy, so Bishops themselves, especially in the *Romish* Hierarchy, are virtually and representatively contained in their Archbishops.

4. The number of the Decrees was 25, I mean such as concern matters of faith and reformation, which only are to be accounted for the Decrees of the Council, as appeareth by the last words of the last Session.

5. Where the Pope hath had rule, he hath planted many of his Creatures with that fatal number 25; as here in England there were 25 Abbots which had voices in the Parliament-house, as *Cambden* witnesseth. In many of the Abbies and Priories they affected the number 25, as appeareth in the Book called *Bibliotheca Cluniacensis*, in which he reckons up 13 Societies of that Order, that had 25 Monks. The Pope hath lately erected the Order of Knights of the most Glorious Virgin Mary, instituted at Rome by Paul the 5th. An. 1618. wherein 'tis ordered, that 25 always remain resident at Rome in the Court of the holy Father, having 20 Ducats by the Month, and the like number at Loretto. In the highest Court at Rome are instituted 25 Officers.

6. Upon St. Peter's Church at Rome, saith *Angelus Bocca* in *appendice Bibliothecæ Vaticanæ*, p. 419. upon the top of that Church there is placed upon a gilded Globe of brass, a gilded Cross of 25 hands-breadth in length. In the fore-part of this Church are 5 Gates, which are commonly used, and one other Gate, which is called *Porta sancta*, the holy Gate, which stands open only one year in 25, and the 25th year being ended, it's again shut by the Pope, as *Onuphrius de præcipuis Romæ Basilicis*, c. 4. In this Church (as also in St. Mary the great) have been 25 Altars, as *Onuphrius* particularly recites them, *de præcipuis Romæ Basilicis*, c. 6. p. 289.

1. Altare S. Christi; 2. altare S. Leonis; 3. altare S. Hadriani; 4. altare S. Mariæ; 5. altare SS. processi; 6. altare S. Mauriti; 7. altare Silvestri; 8. altare Mariæ; 9. altare Gibinii; 10. altare Martialis;

Ll 2

11. altare

* Vide acclamationes patrum in fine Concilii. p. 397.

'Tis observable that the number of the Fathers which subscribed the 25 Decrees of the Council of Trent, ended in that unlucky number 5, for the number of all the subscribers was 255, as is to be seen in the acclamations at the end of the Council.

11. altare Bartholomei; 12. altare Pastoris; 13. altare S. Thoma.
 14. altare S. Andrei & Gregorii; 15. altare beatæ Virginis; 16. altare
 Innocentii; 17. altare Sudarii; 18. altare S. Amonii; 19. altare S.
 Tridentii; 20. altare S. Philippi & Jacobi; 21. altare novum SS. Apo-
 stolorum; 22. altare Mortuorum; 23. altare vetus Simonis & Juda trans-
 latum in mediam ecclesiam; 24. altare Habundii nunc dict. S. Catharinae;
 25. altare Petronellæ. All these 25 Altars were erected and altoge-
 ther actually existing in St. Peter's Church at Rome before the year
 1500, that is before there was any new addition to the building of
 the Church.

7. They have imprinted upon every one of these altars 25 round spots,
 (which in Arms do signifie numbers, as is observed by the Author
 of Armory, *E. B.* p. 179.) and they are used to make them in their sa-
 crificed Banners, to make them fortunate. *Vide Elements of Armory,*
p. 166.

8. In this Church of St. Peter's is besides the said 25 little Altars,
 one great Altar or Sepulcher, viz. that of St. Peter, which is as it
 were their *Sanctum Sanctorum*, upon which no man may celebrate
 Mass, but the Pope only. This Altar or Sepulcher is made four square,
 of a perfect Cubical figure, the length, breadth and height of it are
 equal, the measure of every side or area of this Altar is precisely 25
 foot of square measure, as the words of *Baronius*, Ann. 324. and
Onuphrius de præcip. Rom. Basil. c. 4. do testify.

9. They have most remarkably imprinted the number 25 upon all
 their Altars, because Christs 5 Wounds (as they call them) are in 5
 several places engraven upon the top of every Altar. Which their
 multiplying of our Saviours Wounds from 5 to 25, what it may sig-
 nifie either in their intention, or beyond their intention, is not mate-
 rial to enquire; but certain it is that there are usually and ordinari-
 ly 25 Prints, marks or dints engraven upon all their Altars. St. Peter's
 hath thus, and so have others.



10. The Pope keeps his Jubilee every 25 year.

11. As they seem to affect (saith he) the 25th year, so also the 25th
 day of the Month, for their chief Holy-days are upon the 25th day
 more than upon any other day; as the 25th of December for the
 Nativity

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* That is Paul's Nativity of our Saviour. The 25th of January for the Hermite, St. * Paul's Conversion. The 25th of February for the not the Apostle. Feast of St. Mathias. The 25th of March for the Annunciation of the blessed Virgin. The 25th of April for Saint Marks day. The 25th of July for St. James his day, and upon the 25th day of August is the Feast of St. Bartholomew celebrated at Rome, as their Breviary witnesseth, although in other places it be celebrated one day sooner.

12. 'Tis observed by a learned man, that when Gregory reformed the Kalendar, they rejected the Golden Number 19, by which means they made a twofold Epact of 25, of which one is written thus, 25 the other thus XXV, or in a different colour. Who also addeth this, That until he could see some reason why the Jesuits fasted this conceit upon 25, rather than upon any other number, he should impune it to their affection of this number above all other.

And 'tis observed that Antiochus, who in many, almost in all things was a type of Antichrist, (inasmuch that what some Authors expound of Antiochus in Daniel, other Authors interpret of Antichrist) faileth not in this, but of all the days of the month, he and his Officers did solemnize the 25th day by offering sacrifice upon the Idols Altars on that day, and by their Monthly persecution of the Jews on that day, as appears *Mac. 1. 59.*

Obj. But it's objected concerning the number of the Colledg of Cardinals, that at their first institution it was not 25, but 26, because the Pope numbred himself among the Cardinals, as he is Peter's Successor in his Apostleship, and because he is a Cardinal so accounted.

Ans^r. To this 'tis answered, that the Popes were not of the decreed number 25, as Christ was not numbred among the 12 Apostles, though he was an Apostle, *Heb. 3. 1.* but was their Lord and Master, and head. So the Pope, as he pretends himself to be *Vicarius Christi*, is not, and cannot be numbred among the Cardinals, but is their Lord and head.

The reason why the number 666 was chosen (saith Mr. Potter) was because the only figure of this number is a perfect figure, perfectly representing the city of Rome; as the number 144 was chosen, because the figure of this number is a perfect figure perfectly representing the city of Jerusalem. For which he gives many reasons, and proves what he saith by Demonstrations too many and large to be set down here, which I believe all the Papists in the world will never be able fully to answer;

to him for brevities sake I must necessarily refer you. Thus far Mr. Potter of the Number of the Beast 666. I pray seriously read the Book, you'll find more in it than I can express here. Mr. Mede when he looked upon it at first, he sleighted it, and read it with much prejudice; but by that time he had read all of it, and read it again, he admired it as the excellentest piece that ever was Printed of that subject.

By counting the Number 666 thus, you may find the rise, body and seat of Antichrist.

If the application of the Number 666, or its root 25, doth discover any other Church or City besides *Rome*, it's no more than Dr. H. More, and Mr. Mede collect, that there may be little *Babylons*, petty Harlots elsewhere, out of *Rome* in *Italy*; and though it may hold the faith as *Rome* anciently did, yet it may degenerate and become *Romish* first; and so Antichristian in the end, as the City and Church of

* Which I humbly conceive should make all Churches examine themselves what they hold and practise, that is held and practised by that apostatized Church, and come wholly off from her in what she hath not express Canonical Scripture for, or allowed example of, or precept for it, or promise to it, therein.

Rome did and doth. *And the apostacy of other Churches may be measured by their near accession to, and agreement with this Queen of Harlots; As learned Dr. Henry More hath observed in his *Synopsis Apocalyptica*, l. 1. cap. 15. Sect. 10. pag. 314. where he shews, that the square root of the number of the Beast is 25, and doth detect to whom the Vision of the Beast doth belong. And besides the name long since foretold and found to be *ΛΑΤΕΙΝΟΣ*, whose Numeral Letters make the Number 666, is considerable as appears thus :

Λ Α Τ Ε Ι Ν Ο Σ

50 1 30 5 10 300 70 200

Put these Numbers together, and you may find that they make exactly the number 666. And 'tis very well known that upon the division of the Empire into Eastern and Western, the *Greeks* called the *Western Churches*, the *Latin Churches*, and the *Western Bishops* in General Councils were called the *Latin Bishops*; and the distinction of the subscriptions were under the titles of *Patrum Latinorum*, & *patrum Græcorum*, and the very name of the Beast doth determine him to *Rome*

Rome and Italy, where * the Latin Tongue was and is used in every thing. Mass, Prayers, Hymns, Litany, Canons, Decretals, Bulls, Councils, Bible, which agreeing with other marks of the Beast, is very significant and convincing, that the Pope of Rome with his apostatizing Clergy is the great Whore or Antichrist.

I have been so large in this point, that I must for brevities sake forbear to alledge what learned King James in his Epistle to his Apology to all Christian Princes, saith; where he fully and clearly proves the Pope to be Antichrist. And in his Paraphrase upon the Revelations, in which he every where calls the Pope of Rome Antichrist, and the Church of Rome the false persecuting and Antichristian Church. However Dr. Heylin in his *Cyprianus Anglicus* endeavours dishonourably to pervert his words and works. Dr. Prideaux in his Sermon upon Rev. 2. 4. p. 36. Sermonum, saith thus roundly, *Fathers and brethren, is this a time to make a doubt whether the Pope be Antichrist or no, seeing his horns and marks are so apparently discovered?* Bishop Sanderson in his Sermon upon 1 Tim. 4. 4. p. 414. Sermonum, saith thus: *The Apostle gives instance in two of those Antichristian Doctrines, viz. a prohibition of Marriage, and an injunction of abstinence from Meats, which particulars being so agreeable to the present tenets of the Romish Synagogue, do give even of themselves alone a strong suspicion, that there is the seat of Antichrist. But joined unto the other prophecies of St. Paul, and of St. John in other places, make it so unquestionable, that they who will needs be so unreasonably charitable, as to think the Pope is not Antichrist, may at the least wonder (as * one saith well) by what strange chance it fell out that these Apostles should draw the picture of Antichrist in every point and limb so just like the Pope, and yet never think of him.*

I have one thing more to remind you of, and that is this, That though the Antichristian Church of Rome do in words profess the Doctrine of the Apostles Creed, yet by their other superadded Doctrines they do

* Dr. Prideaux in his Introduction to History, put out in his Son Matthews name, p. 91. saith, that Vitalianus, one of the Bishops of Rome, in the year 666 sent Theodorus a Greek, and Hadrian an African into England to bring in the Latin service, being the year 666, just the number of the Beast, of which the word λατουν and ελληνισια Ιταλικη, give a foreword account.

2 Thes. 2. 3.
Apoc. 13. 11.

* Moulins Accomplishment, in the Preface.

over-

overthrow it. As is evidently to be seen in the sum of their Doctrine before recited; their own 13 Articles superadded to the first 12 of the Nicene Creed, do overturn and destroy, in effect, them. Mr. Thomson in his Arraignment of Antichrist, p. 96, 97, &c. will inform you how they cross every Article of the Creed; and so will others, as Hemingius Antichristi-machia, Beza, cap. 7. conf. Dr. Abbot against Bishop, Part 3.

To all which let me, I pray, add but a little more, which the Church of England plainly saith in her Homily for Whitsunday,

p. 213, 214, 215, 216, where having declared Marks of a true Church, whereby it may be known: viz. 1. Pure and sound Doctrine preached.

2. The Sacraments ministered according to Christi institution. 3. The right use of Ecclesiastical Discipline: It saith thus: Now if ye will compare this with the Church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of 900 years

* Rome as 'tis now is no true Church; this A. B. Laud contradicts in his Relation of Conf. p. 128. and Bishop Mountague in his Gag. 50. A. B. Laud saith, that Papists and Protestants hold not forth a different Religion. Bishop Mountague saith, That the present Church of Rome is not divers from the ancient Church of Rome, but remains firm in the same foundation of Doctrine and Sacraments. And so

† So did Gyles Widdows in his Schismatical kneeless

Puritan, p. 34, 89. the Church is the place of Gods presence, the Communion-Table the Chair of State of the Lord Jesus, and his chiefest place of presence in our Church, where his Priests sacrifice the Lords Supper to reconcile us to God offended with our daily sins. Bp. Sparrow saith, 'tis an unbloody sacrifice, in his Ration. p. 391. & p. 280. he saith the Priest offers up the sacrifice of the holy Eucharist.

and odd, you shall well perceive the state thereof to be so far wide * from the nature of a true Church, that nothing can be more. Neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure Doctrine of Jesus Christ; neither yet do they order the Sacraments, or the Ecclesiastical keys, in such sort as he did first institute and ordain them; but have so intermingled their own traditions and inventions by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise. Christ commanded unto his Church a Sacrament of his body and blood, they have changed it into a † Sacrifice, Christ ministered to the Apostles, and the Apostles to other men indifferently under

My Lord Sayle y^e the Church of Rome is a true Church. Relation of Confessors with the R^e 1128

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both kinds; they have robbed the lay-people of the cup, saying, that for them one kind is sufficient. Christ ordained no other element to be used in Baptism, but only water, whereunto when the word is joined, it is made (as St. Augustine saith) a full and perfect Sacrament; they being wiser in their own conceit than Christ, think it is not well nor orderly done, unless they use conjuration, unless they bellow the water, unless there be oyl, salt, spittle, tapers, (why was the sign of the Cross left out) and such other dumb ceremonies, serving to no use, contrary to the plain rule of St. Paul, 1 Cor. 14. who willed all things to be done in the Church unto edification. Christ ordained the authority of the Keys to excommunicate notorious sinners, and to absolve them which are truly penitent; they abuse this power at their own pleasure, as well in cursing the godly with bell, book and candle, as also absolving the reprobate, which are known to be unworthy of any Christian society, whereof they that list may see examples, let them search their lives. To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel, the same may be boldly and with safe conscience pronounced of the Bishops of Rome, namely, that they have forsaken and daily do forsake the commandments of God to erect and set up their own constitutions. Which thing being true, as all they that have any light in Gods word, must needs confess, we may well conclude according to the rule of Augustine, that the Bishops of Rome and their adherents are **NOT THE TRUE CHURCH OF JESUS CHRIST**, much less then to be taken as **CHIEF HEADS AND RULERS** of the same. Whosoever, saith he, do dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are not in the Church; a plain place concluding directly against the Church of Rome. Wheresoever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. assure your selves that there is the spirit of the Devil, and not of God, albeit they pretend to the world never so much holiness; for as the Gospel teacheth us, the spirit of Jesus is a good spirit, an holy spirit, a sweet spirit, a lowly spirit, a merciful spirit, full of charity and love; full of forgiveness and pity, not rendering evil for evil, extremity for extremity, but overcoming evil with good, and remitting all offence, even from the heart. According to which rule if any man live uprightly, of him it may be safely pronounced, that he hath the Holy Ghost within him; if not, then 'tis a plain token that he doth usurp the name of the Holy Ghost in vain. Ye shall judge them by their fruits, which if they be wicked and naughty, then 'tis impossible that the use of whom they

Aug. contra Pel-
tiliam Donastæ
Epistol. c. 4.

fraceed should be good. Such were all the Popes and Prelates of Rome

* See Dr. Pridcaux his Introduction to History, from p. 77. to p. 195. there you'll read of Usurping Nimrods, Luxurious Sodomites, Ægyptian Magicians, devouring Abaddons, incurable Babylonians, Bishops of Rome.

his great mercy so work in all mens hearts by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all

† By K. Edward the sixth, and Q. Elizabeth's Injunctions, all Deans, Archdeacons, Parsons, Vicars and Ecclesiastical persons, were to the best of their skill to declare against the Bishop of Rome's pretended and usurped power and jurisdiction two times at least every year openly, Art. 1. but have not some of them really neglected it, been ready to declare four times in the year for the Bishop of Rome's traditions, inventions and dumb Ceremonies, and that the Pope of Rome is not Antichrist?

for the most part, as doth well appear by the story of their * Lives; and therefore they are worthily accounted among the number of false Prophets, and false Christs, which deceived the world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into his Vineyard again, to the disturbance of his silly poor flock, but that they may be utterly confounded, and put to flight in all parts of the world. And be of places, to the beating down of sin, death, the Pope, the Devil, and all the Kingdom of Antichrist, that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest together in the bosom of Abraham, Isaac and Jacob, there to be partakers of eternal life, through the merit and death of Jesus Christ our Saviour. Amen.

Obj. But it may be objected by some, that all this that is here in this Homily said against the Bishop of Rome and his Adherents may be said of some other Churches, or at least against some other Bishops and their Adherents as have rejected the Bishop of Rome's authority, as Mr. Mede observes, that the Greek Churches have, who embrace the beasts impieties, but refuse to be subject to him.

Ans. To this I answer thus, 1. with Mr. Mede and Dr. More, that there may be little Babylons, but Rome is Babylon the great; they may be sister, or daughter-barlots, but Rome is the mother of barlots. They may be little Misses, but she is the great Whore; other Churches may be

corrupt,

corrupt in Doctrines of Faith and the Sacraments, and the exercise of the Keys, but none so corrupt as Rome is. 2. If any Churches have retained too much of the Popes Doctrine, Discipline, Ceremonies, Practises, let them come out of Babylon, that they partake not of her sins, and receive not of her plagues, Apoc. 18. 4. have no fellowship with the unfruitful works of darkness, but rather reprove them. *Epist. 9. 11.*

2. 'Tis contrary to the Doctrine of the Church of Ireland, which Church in her 80th Article of Religion saith thus: *The Bishop of Rome is so far from being the supreme head of the universal Church of Christ, that his works and doctrine do plainly discover him to be that man of sin foretold in the holy Scriptures, whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming.*

3. 'Tis contrary to the Confession of Faith by the Church and Kingdom of Scotland, and sworn to by King James and the Subjects of Scotland, which saith thus, *But especially we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Church, the civil Magistrate, and consciences of men.* The whole Confession is very considerable and imitable, to be seen in the latter end of the Harmony of Confessions.

4. Not to mention what other Churches hold of the Pope of Rome's being the Antichrist, yet because Dr. Heylin finds so much fault with the 80th Article of *Cypr. Angl. lib 4. Ireland, and pleads so much for Romish erroneous p. 269. & 273.* Doctrines as taught by our first Reformers and Martyrs, (but most falsely, as I have shewed in some points before) I shall give their sense of this point, as I find their sayings set forth by Mr. Fox in his Book of Martyrs in one Volume.

Walter Mantell in his Apology prayeth thus: *I beseech the living God which hath received me to his mercy, and brought to pass that I die steadfast and undefiled in his truth, at utter defiance and detestation of all Papistical and Antichristian Doctrine. I beseech him to keep and defend all his chosen, for his names sake, from the tyranny of the Bishop of Rome, that Antichrist, p. 1398. Q. Mary, March 2. 1554.*

Bishop Hooper (of whom Dr. Heylin boasts much to little purpose) in his Letter of Consolation sent to certain godly brethren taken in Bow-Church-yard in Prayer, and laid in the Counter in Breadstreet, saith thus: "I have been sorry to perceive the malice and wickedness of men to be so cruel, devilish and tyrannical, to persecute the people of God for serving of God, saying and hearing of the holy Psalms, and the word of eternal life. These cruel doings do de-

"clare, that the *Papists Church* is more bloody and tyrannical than
 "ever was the sword of the *Ethnicks and Gentiles*. When I heard
 "of your taking, and what ye were doing, wherefore, and by

*Be-like there are some Christ-
 ned Heathens.*

*Christians of old looked upon
 and accused as Traytors and
 movers of sedition for serving
 the true God truly; so now
 by Papists and such like.*

"whom ye were taken, I remembered
 "how the *Christians* in the *Primitive*
 "Church were used by the cruelty of
 "unchristned heathens, in the time
 "of *Trajan* the Emperour about 77
 "years after Christs ascension into
 "heaven; and how the *Christians*
 "were persecuted very sore, as though
 "they had been *Traytors and movers*
 "of sedition; whereupon the gentle
 "Emperour *Trajan* required to know the true cause of *Christians*
 "trouble. A great learned man called *Plinius* wrote unto him, and
 "said, it was because the *Christians* said certain *Psalms* before day
 "unto one called *Christ*, whom they worshipped for God. When
 "*Trajan* the Emperour understood it was nothing but *Conscience*
 "and *Religion*, he caused by his *Commandments* every where, that
 "no man should be persecuted for serving of God. He a *Gentile* and
 "heathen man would not have such as were of a contrary *Religion*
 "punished for serving of God; but the *Pope* and his *Church* hath
 "cast you into prison, being taken even doing the work of God, and

*The Pope and his Church
 worse than heathens against
 Christs Church.*

"one of the excellentest works that is
 "required of *Christian men*, that is,
 "while ye were in prayer, and not in
 "such wicked and superstitious pray-
 "ers as the *Papists* use, but in the same
 "prayer that *Christ* taught you; and in his name only ye give God
 "thanks for that ye have received, and for his sake ye asked for
 "such things as ye want. O glad may ye be that ever ye were borne,
 "to be apprehended while ye were so vertuously occupied. *Blessed be*
 "they that suffer for righteousness sake, &c.

And a little after he saith thus: "You may perceive by your im-
 "prisonment, that your adversaries weapons against you be nothing
 "but flesh, blood and tyranny. For if they were able they would
 "maintain their **WICKED RELIGION** by Gods word; but for
 "lack of that they would violently compel such as they cannot
 "by holy Scripture perswade, because the holy word of God, and
 "all Christs doings be contrary unto them. *Fox Book of Martyrs,*

John Rogers Martyr, Divinity-Reader at *Pauls*, called the Church of *Rome* the Antichristian Church. *Fox Book of Martyrs*, p. 1416. And in the same page in answer to Bishop *Gardners* question, "Whether he believed in the Sacrament to be the very body and blood of our Saviour Christ, that was born of the Virgin *Mary*, and hang-
ed on the Cross, really and substantially? He said thus, "Even as the most part of your Doctrine in other points is false, and the defence thereof only by force and cruelty; so in this matter, I think it to be as false as the rest. For I cannot understand [*really* * and sub-
stantially] to signifie otherwise than corporally; but corporally Christ is only in heaven, and so cannot be corporally also in your Sacrament. And in the next Colume of the same Page he positively affirmeth, Bishop *Gardners* Catholick Church (as he called the Church of *Rome*) is the Antichristian false Church. And in page 1417, he saith, "That the Church of *Rome* is the Church of Antichrist. And in pag. 1419 of the same Book he saith thus: "If God look not mercifully upon *England*, the seeds of utter destruction are sown in it already by these hypocritical Tyrants and Antichristian Prelates, Popish Papists, and double Traytors to their natural Country.

* Yet our men told that Christs body is really and substantially in the Sacrament of the Lords-Supper. Else they basely equivocate. Vid. Dr. *Laurence Court-Sermon*, p. 18 Bishop *Mountague* in his Appeal, p. 289. *Heylin* in his History of Presbytery, p. 2. *Yea, not only Dr. Keller, Pocklington, but A. B. Laud himself say, that for the presence of Christs body in that Sacrament, the Altar it self as well as the Elements must be adored, as I have shewed before in Article the second.*

Mrs Laurence Sanders in his Answer to Dr. *Weston's* Question, viz. Who was of your Church thirty years past? said thus, "Such, quoth I, as that Romish Antichrist and his rabble have reputed and condemned as Hereticks. *Fox Book of Martyrs*, p. 1422. And after his Examination, standing among the Officers, and seeing a great multitude, "He warned them of that which by their falling from Christ to Antichrist, they did deserve; and therefore exhorted them by repentance to rise again, and to embrace Christ with strong faith, to confess him to the end in the defiance of Antichrist, sin, death, and the Devil, so should they retain the Lords favour and blessing, p. 1424. And in his Letter to his Wife and others of the Faithful, he saith

May not many Nonconformists
say almost the same now. God
now preacheth to their people,
and to the whole Kingdom by
their silence and suffering.

saith thus: "And although I am not
"so among you as I have been to
"preach to you out of the Pulpit, yet
"doth God now preach unto you by
"me, by this my imprisonment and
"captivity which now I suffer among

"them for Christs Gospel sake, bidding them to beware of the Ro-
"mish Antichristian Religion and Kingdom, requiring and charging
"them to abide in the truth of Christ, which is shortly to be sealed
"with the blood of their Pastors, &c. p. 1427.

Bishop Hooper told Bishop Gardner, "That forasmuch as the Pope
"taught Doctrine altogether contrary to the Doctrine of Christ, he
"was not worthy to be accounted as a member of Christs Church,
"much less to be Head thereof *Ibi.* p. 1433. And in his Speech to
the Sheriff of Gloucester, he said thus: "I come not hither as one
"enforced to die (for it is well known I might have had my life
"with worldly gain) but as one willing to offer and give my life for
"the truth, rather than to consent to the wicked and Papistical Re-
"ligion of the Bishop of Rome received and set forth by the Magi-
"strates of England, to Gods high dishonour and displeasure. *Ibid.*
p. 1436. And in his Letter to Mrs. Anne Wartop, he calls the Church
of Rome the Synagogue of Antichrist, that beareth the name of Je-
rusalem. *Ibid.* p. 1444.

Dr. Rowland Taylor Martyr, in his Answer to his Friends that ex-
horted him to flee to save his life, said thus: "What Christian man
"would not gladly die against the Pope and his Adherents? I know
"that the Papacy is the Kingdom of Antichrist, altogether full of
"lies and falshood. *Fox Book of Martyrs*, p. 1446. And in his An-
swer to Bishop Gardner, who exhorted him now to rise with them,
and receive mercy offered, &c. he said thus: "That so to rise
"should be the greatest fall that ever I could receive; for I should
"so fall from my dear Saviour to Antichrist. *Ibid.* p. 1447. And in a
Letter to a Friend touching the causes of his death, he saith thus:
"That he did affirm the Pope to be Antichrist, and Popery to be An-
"tichristianity. *Ibid.* p. 1449. Col. 2. And in his Answer to Bishop
Bonner, when he came to the Prison to degrade him, wishing him
and his fellows to turn to his Mother, he said to him: "I would you
"and your fellows would turn to Christ, as for me I will not turn
"to Antichrist. *Ibid.* p. 1451. 1 Col. And in his Letter to his Wife,
he saith, "The Popish Mass as it is now, is but one of Antichrists

"youngest

"youngest Daughters, in the which the
"Devil is rather present, and received
"than our Saviour, the second Per-
"son in Trinity, God and man. *Ibid.*

p. 1455. Col. 1.

Mr. *Hawkes* in Answer to this Que-
stion of Bishop *Bonner*, Did you ever
drink any deadly poyson? saith thus:

"Yea, forsooth, I have, for I have
"drunken of the pestilent Traditions
"and ceremonies of the Bishop of

"Rome. *Fox* his Book of Martyrs, p. 1504. Col. 1.

Mr. *John Bradford* Martyr, proveth the Church of *Rome* not to be a
true Church, but a false Church, and the Pope the Head thereof to
be the wicked one, that is Antichrist. And he tells the Bishop of
York, and the Bishop of *Chichester*, That they did wickedly in cou-
pling themselves to the Church of *Rome* again. *Fox* his Book of
Martyrs, p. 1533. col. 2. And in pag. 1543, he tells the *Londoners*

thus: "That in testimony of this my Faith I render and give my life,
"being condemned as well for not acknowledging the Antichrist of

"*Rome* to be Christs Vicar General, and supreme Head of his Ca-
"tholick or Universal Church here, or elsewhere upon Earth, as for

"denying the horrible and Idolatrous Doctrine of Transubstantia-
"tion, and Christs real corporal and carnal presence in his Supper,

"under the forms and accidents of Bread and Wine. And he saith
the same in his Letter to the University and Town of *Cambridg*, pag.

1544. And a little after in the same Letter he saith to *Cambridg*, Dost
thou not know *Rome* to be *Babylon*? And in his Letter to *Lancashire*,

he saith, "That Transubstantiation is the dearly beloved of the
"Devil, and the daughter and heir of Antichrists Religion, &c.

Ibid. p. 1546. And in his Letter to a Woman that desired to know,
"Whether she might be present at the Popish Martins or no, refrain-

"ing from the Mass? he saith thus: "This *Latin* Service is a plain
"mark of Antichrists Catholick Synagogue, so that the Communi-

"cants and approvers of it, thereby declare themselves to be mem-
"bers of the same Synagogue, and so cut off from Christ and his

"Church; whose exterior mark is the true administration of his
"Word and Sacraments. Furthermore, the example of your going

"thither to allow the Religion of Antichrist (as doubtless you do in-
"deed howsoever in heart you think) occasioneth the obstinate to be

"utterly

Thomas Wats said to the
11th Article, that he believed
that the Bishop of *Rome* is a
mortal enemy to Christ and his
Church. *Fox* his Book of
Martyrs, p. 1512.

The Popes Traditions and Ce-
remonies pestilent deadly
poyson.

"utterly intractable, the weak Papists to be more obstinate, the strong Gospellers to be sore weakned, and the weak Gospellers to

* Yet do not many men make nothing of scandalizing their brethren now, by injoining and practising the needless ceremonies of the church of Rome.

"be overthrown; which things how great offences they be, no pen is able to utter by Letters. *Ibid.* p. 1564. And in a Letter to the Lady *Vane*, he saith, "That the Bishop of Rome is undoubtedly that great Antichrist of whom the Apostles do so much admonish us. *Ibid.* p. 1565. col. 1. And

a little after he saith, "That the Bishop of Rome is a Butcher, or a Bite-sheep rather than a Bishop. How can we call him Christs Vicar, that resisteth Christ, oppugneth his verity, and persecuteth his people, and like a Prelate preferreth himself above God and man? *Ibid.* p. 1566. col. 1. And in his Letter to certain godly men, he saith thus: "Therefore take heed, for the Lords sake take heed, and defile not your bodies or souls with this *Romish* and Antichristian Religion set up amongst us again, but come away from, as the Angel cryeth, from amongst them, in their Idolatrous service, lest ye be partakers of their iniquity. *Ibid.* p. 1568. col. 2. And in his Letter to a godly Gentlewoman that was cast off by her Friends, because she would not go to the Popish Mass, he saith thus: "You cannot be partaker of Gods Religion, and Antichrists service, whereof the Mass is most principal; you cannot be a member of Christs Church, and of the Popes Church. *Ibid.* p. 1570. And in his Letter to N. and his Wife, he saith, *Now hath Antichrist all his power again.* *Ibid.* p. 1571. And in his Letter with a Supplication to Queen Mary and her Council, he saith thus: "That the Lords eyes were set to destroy England and your Highness, and all your Honours, if in time ye look not better to your office and duties here, in, and not suffer your selves to be slaves and hangmen to Antichrist and his Prelates, which have brought your Highness and your Honours already to let *Barnabas* loose, and to hang up Christ. *Ibid.* p. 1574.

John Launder Martyr, in his Confession before Bishop Bonner, saith "That whosoever doth teach or use any more Sacraments than Baptism, and the Lords-Supper, or get any Ceremonies, he doth not believe that they be of the Catholick Church, but doth abhor them from the bottom of his heart. And doth further say and believe, "That all the service, sacrifices and ceremonies now used in

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"this Realm of England (yea in all other parts of the world, which
 "have been used after this manner) be erroneous and naught, and
 "contrary to Christs institution, and the determination of Christs
 "Catholick Church, whereof he believeth that he himself is a mem-
 "ber, and in this Faith he died. *Fox his Book of Martyrs,*
 p. 1593.

M. Luther * said to the Popes Nuncio, that no- * *History of the*
 thing can be received from Rome compatible with *Counc. of Trent,*
 the Ministry of the Gospel. *lib. 1. p. 76.*

Derrick Carver Martyr, in his answer to Bishop
Bonner, saith, *That your Ceremonies used in the Church are beggarly and*
poor. Ibid. p. 1594.

Thomas Iveson Martyr, confessed, and to his death stood to this
 Article objected against him by *Bonner*, *That he believeth that all the*
ceremonies now used in this Church of England are vain, superfluous, su-
perstitious, and naught. Ibid. p. 1595. col. 1.

Of the same Faith was *John Dentley Gentleman*, as may be seen in
 his Answer to the seventh Article. Ibid. p. 1598 And the said *John*
Dentley in Answer to the third Article objected against him by Bi-
 shop *Bonner*, said thus, *That I believe that this Church of England using*
the faith and Religion which is now used, is no part or member of the aforesaid
holy Catholick Church, but is the Church of Antichrist, the Bishop of
Rome being the head thereof. Ibid. p. 1597.

Patrick Pakingham Martyr, told Bishop *Bonner* plainly to his face,
That the Church which Bonner believed, was no Catholick Church, but
was the Church of Satan, and that therefore he would never turn to it. Ibid.
 p. 1598. col. 2.

Henry Laurence Martyr, being required to put his hand to his An-
 swers, writ thus: *Ye are all of Antichrist, and him ye follow.* Ibid.
 p. 1599. col. 1.

George Tankerfield Martyr, plainly told Bishop *Bonner*, *That the*
Church whereof the Pope is the supreme head, is no part of Christs catho-
lick Church. Ibid. p. 1602. col. 1.

Mr. Robert Glover, Master of Arts, and Martyr, plainly told the
 Bishop of *Leichfield*, *That the Church of God knoweth and acknowledgeth*
no other head but Jesus Christ the Son of God, whom ye have refused, and
chosen the man of sin, the son of perdition, enemy to Christ, the Devils
deputy and lieutenant, the Pope. Ibid. p. 1616. col. 1. In which place
 he gives six notes of Christs true Church, which the Church of Rome
 wanteth, yea acteth against and contrary to them: By which, faith be-
 itey

they do declare themselves to be none of the Church of Christ, but rather of the Synagogue of Satan. Yea, he there tells his Wife, That he called them with good conscience, as Christ called their forefathers, the children of the Devil; and that as their father the Devil is a lyar and murderer, so their Kingdom and Church (as they call it) standeth by lying and murdering, therefore my dear Wife have no fellowship with them. Ibid.

Bishop Ridley in his Letter in Captivity, calls the Church of Rome the Strumpet of Babylon, and the Pope of Rome Antichrist. For his Book of Martyrs, p. 1626. col. 1. And in his Answer at his Examination to Bishop White, he saith, *He cannot but confess with St. Gregory, a Bishop of Rome also, that the Bishop of that place is the very true Antichrist, whereof St. John speaketh, by the name of the Whore of Babylon. And I say (saith he) with the said St. Gregory, that he that maketh himself Bishop of all the world, is worse than Antichrist.* Ibid. p. 1650. col. 2. And in his Communication with Dr. Brooks Bishop of Gloucester, when he degraded him, exhorting him to recant and submit to the Church of Rome, he saith thus: *You know my mind concerning the usurped authority*

of the Romish Antichrist. Ibid. p. 1659.

Bishop Ridley, though when he was in his Pontificalibus, he contended too much for the Surplice, &c. yet when he came to die, he refused it, and abominated it.

col. 2. And a little after when he would put on him the Surplice, &c. he inveighed against the Romish Bishop, and all that foolish apparel, calling him Antichrist, and the apparel foolish and abominable, Ibid. In his Farewell

Letter to all his Friends, he calls the

Bishop of Rome the Babylonical Beast; and the then Bishops of England thieves of Samaria, Sabei, Caldei. These robbers have rushed out of their dens, and have robbed the Church of England of all the aforesaid holy treasure of God, they have carried it away, they have overturned it, and instead of Gods holy word, the true and right administration of Christs holy Sacraments, as of Baptism and the other, they mix their Ministry with mens fantasies, and many wicked and ungodly traditions. Ibid. p. 1674. And these Bishops he calls the Soldiers of Antichrist. Ibid. p. 1675. col. 1. And in his Letter to the Lords Temporal, he saith thus: "I wonder, my Lords, what hath bewitched you that ye are
" so suddenly fallen from Christ unto Antichrist, from Christs Gospel
" unto mens traditions, from the Lord that bought you, to the Bi-
" shop now of Rome. I warn you of your peril, be not deceived, ex-
" cept ye will be found willingly consenters unto your own death:
" For if ye think thus, we are Lay-men, this is a matter of Religion.

"we follow as we are taught and led; if our teachers and govern-
 "ours teach us and lead us amiss, the fault is in them, they shall
 "bear the blame. My Lords 'tis true, I grant you, that both the false
 "teacher and the corrupt governour shall be punished for the death
 "of their subjects, whom they have falsely taught, and corruptly
 "lead, yea and their blood shall be required at their hands: But
 "yet nevertheless shall that subject die the death himself also, that is,
 "he shall also be damned for his own sin. For if the blind lead the
 "blind, Christ saith, not the leader only, but both shall fall into the
 "ditch. Shall the Synagogue and the Senate of the Jews (trow ye)
 "which forsook Christ, and consented to his death, therefore be
 "excused, because *Annas* and *Caiphas*, with the Scribes and Phari-
 "sees, and their Clergy, did teach

"them amiss? yea, and also *Pilate* their
 "governour, and the Emperours Lieu-
 "tenant, by his tyranny did without
 "cause put to death? Forsooth no,

*Consenters and doers are both
 guilty, saith Bishop Ridley.
 Ibid. p. 1675.*

"my Lords, no. For notwithstanding that corrupt Doctrine, or *Pi-
 "lates* washing of his hands, neither of both shall excuse either that
 "Synagogue and Seigniorie, or *Pilate*, but at the Lords hand for the
 "effusion of that innocent blood, on
 "the latter day shall drink of the
 "deadly whip. * Ye are witty and
 "understand what I mean. Therefore
 "I will pass from this to tell you that

* *Bishop Gardners six Ar-
 ticles called the Whip with six
 strings, I believe he alluded to.*

"ye are fallen from Christ to his adversary the Bishop of Rome, pag.
 1667. And immediately after he tells them, *That he doth not (in calling
 the Bishop of Rome Christs adversary or Antichrist) rage or rail, but
 speak the words of truth and sobriety. And shews, That that Church while
 it continued in the Apostles Doctrine, was Apostolick; and those that sate in
 that See might be called Apostolici: but since that See hath degenerated
 from the trace of Truth and true Religion which it received of the Apostles
 at the beginning, and hath preached another Gospel, hath set up another
 Religion, hath exercised another power, and hath taken upon it to order and
 rule the Church of Christ by other strange Laws and Canons, and rulers,
 than ever it received of the Apostles, the Apostles of Christ; which
 thing it doth at this day, and hath continued so doing (alas, alas, of too, too
 long a time); since the time (I say) that the state and condition of that See
 hath thus been changed, in truth it ought of duty and of right to have the
 names changed both of the See and of the Sitter therein. As that See then for*

that true trade of Religion, and Doctrine of Christs Apostles, justly and truly

* Is this not directly contrary to A. B. Laud's Doctrine, in his Relation, wherein pag. 376. he saith, That the Church of Rome and Protestants set not up a different Religion?

was called Apostolick; so as truly and justly for the contrariety of Religion and diversity of Doctrine from Christs and his Apostles, that See and the Bishop thereof, at this day both ought to be called, and are indeed Antichristian. The See is the seat of Satan, and the Bishop of the same that maintaineth the abominations thereof, is Antichrist himself indeed. And for this

cause this See at this day is the same which St. John calleth in his Revelation, Babylon, or the Whore of Babylon, and spiritual Sodoma and Egyptus, the mother of fornications, and of the abomination upon the earth; and with this Whore do spiritually meddle, and lye, with her, and commit most stinking and abominable adultery before God, all those Kings and Princes, yea all Nations of the earth which do CONSENT TO HER ABOMINATIONS, and use or practise the same. Ibid. p. 1668.

And in his Lamentation for the change of Religion in England, he saith thus: The head under Satan, of all mischief is Antichrist and his brood, and the same is he which is the Babylonical Beast. Ibid. p. 1671. col. 2. And in p. 1673, he calls King Edward the sixth, that innocent, that godly hearted, and peerless young Christian Prince. Whom Dr. Heylin saith, He was a man of ill principles, and that 'twas no infelicity to the Church (he means Rome sure) that he died so soon. And in p. 1673, col. 1. he saith thus: Now then seeing the Doctrine of Antichrist is returned again into this Realm, and the old Laws of Antichrist are allowed to return with the power of their father again, &c.

Mr. John Philpot Martyr in his seventh Examination and Answer, saith, That the Church of Rome is a false Church, and the Synagogue of Satan. Ibid. p. 1704. col. 2. And in his ninth Examination, he tells Harpsfield, That the Religion of Rome is a false Religion. Ib. p. 1709. col. 1. So he told Chadsey, Ibid. p. 1715. col. 1. And at his last Examination he told the Lord Mayor of London, That he was sorry to see that that authority which representeth the Kings and Queens persons should now be changed, and be at the commandment of Antichrist. And ye (speaking to the Bishops) pretend to be the fellows of the Apostles of Christ, and yet ye be very Antichrists and deceivers of the people; and the Church (which ye pretend to be the Catholick Church) is the Church of Rome, the Babylonical, and not the Catholick Church; of that Church I am not. Ibid. p. 1721. col. 1.

IV. Art. XIV. *A Renunciation of several Popish Doctrines.* 289

Thomas Whittell Priest and Martyr, saith, That he was well content to give over his body for the testimony of Gods truth and pure Religion against Antichrist and all his false Religion and Doctrine. Ibid. p. 1738.

Barthlet Green a Scholar and Martyr, affirmeth, That the Church of Rome is the Church of Antichrist. Ibid. p. 1744.

A.B. Cranmer, M. calleth and proveth the Pope of Rome to be Antichrist. Fox his Book of Martyrs, p. 1768. col. 2. That the Traditions and Religion of that usurping Prelate of Rome are most erroneous, false, and against the Doctrine of the whole Scripture; and the author of the same to be very Antichrist, so often preached by the Apostles and Prophets, in whom do most evidently concur all signs and tokens. whereby he is painted to the world to be known. Ibid. p. 1774. col. 2. Many of which marks he sets down there. And at St. Maries in Oxford when he recanted his Recantation, he said thus: And for the Pope I refuse him, as Christs enemy, and Antichrist, with all his false Doctrine; and this he declared he spake without dissimulation. Ibid. p. 1781. col. 1. And in his Letter to Queen Mary, he saith thus of the Pope, If this be not to play Antichrists part, I cannot tell what is Antichrist, which is no more to say, but Christs enemy and adversary, who shall sit in the Temple of God, advancing himself above all others, yet by hypocrisie and fained religion shall subvert the true Religion of Christ, and under pretence and colour of Christian Religion shall work against Christ, and therefore hath the name of Antichrist, whom he there proves to be Antichrist. Ibid. p. 1784. col. 2.

John Mandrell, Robert Spicer, and William Coverley denying the Pope to be head of the Church, or Christs Vicar, affirmed him to be Antichrist and Gods enemy. Ibid. p. 1798.

William Times, Curate and Martyr, answered Bonner, That the See of Rome is the See of Antichrist; and therefore to that Church I will not conform my self, nor once consent to it. Ibid. p. 1791. And p. 1793. he saith, The Church of Rome is the Antichristian Church.

Sixteen Martyrs at once make this Confession: The See of Rome is the See of Antichrist, the congregation of the wicked, whereof the Pope is head under the Devil. Article the third, for proof of which they offer to be burnt. Ibid. p. 1810. col. 1.

ART. XV.

Bishop Mountague in his *Gag.* pag. 300. saith, That Images and Pictures of Christ may stand in Churches *pro institutione rudiorum, & commune factione Historiæ & excitatione devotionis.* And pag. 318. that the Images and Pictures of Christ, the blessed Virgin,

and Saints, may not only for Civil uses, but also for Religious employment and helps of piety, be set up in Churches; and that the Church of Rome and we differ not therein, so practise exceed not Doctrine. And p. 317. that *Dulia* may be given to them,

That it is lawful to set up and suffer Images of the Sacred Trinity, of God the Father, of God the Son, Crucifixes, of God the Holy Ghost, or of Saints departed this life, in Temples, or Churches, where Gods people do usually meet to worship God.

THIS I renounce: 1. Because 'tis contrary to the Doctrine of the Church of England in her excellent Homily against the peril of Idolatry, wherein she saith as followeth, p. 12. *These costly decking of Churches and Images, have nothing profited those that are wise and of understanding. but have thereby greatly hurt the simple and unwise, occasioning them thereby to commit most horrible Idolatry.* p. 13. *Our Images have been, be, and if they be publickly suffered in Churches and Temples, will be worshipped, and so Idolatry committed to them. Wherefore our Images in Temples and Churches be indeed none other but Idols, as unto which which Idolatry hath been, is, and ever will be committed* p. 15. *That the honouring of abominable Images is the cause, the beginning and end of this evil; and that the worshippers of them be either mad-men, or most wicked men.* p. 17. *Although it be said now commonly, that images be Lay-books, yet we see they teach no good lesson, neither of God, nor of goodness, but all error and wickedness; and therefore God, as he forbiddeth Idols or Images to be made or set up, so doth command such as we find made and set up, to be pulled down, broken and destroyed, Deut. 7th and 12th Chapters, where 'tis observable, that all the occasions of Idolatry*

to be avoided, and therefore did God forbid marriages with the children of idolaters, for they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. p. 18. To set up Images or Altars is a wickedness and great offence, and abomination in the sight of the Lord. p. 19. It is impossible that we should be worshippers of Images, and the true servants of God also, as Paul teacheth, 2 Cor. 6. p. 21.

Upon 1 Joh. 5. ult. Tertullian saith, Keep your selves from Images and Idols; he saith not now, keep your selves from Idolatry, as it were from the service of them, but from the Images or Idols themselves, that is from the very shape or likeness of them; do ye think those persons which place Images and Idols in Churches and Temples, yea shroud them even over the Lords-Table, as 'twere of purpose to the worshipping and honouring of them, take good heed either to St. John's counsel, or Tertullian's; for so to place Images and Idols, is it to keep themselves from them, or else to receive or embrace them?

P. 22. Origen saith, That in the Commonwealth of the Jews, the Carver of Idols and Image-maker was cast far off, and forbidden, lest they should have an^{*} occasion to make Images, which might pluck certain foolish persons from Idolatry from God, and turn the eyes of their souls to the contemplation of earthly things. And again in another part of his Book

* Occasions of Idolatry forbidden.

against Celsus he saith thus: It is not only a mad and frantick part to worship Images, but also once to dissemble or wink at it. Athanasius saith, that the invention of Images came of no good, but of evil; and whatsoever hath an evil beginning can never in any thing be judged good, seeing it is altogether naughty. Lactantius saith, That no Religion is in that place where-ever any Image is. For if Religion stand in godly things, (and there is no godliness but in heavenly things) then be Images without Religion.

P. 23. Epiphanius Bishop of Salamine in Cyprus, who lived 390 years after Christs ascension, writeth to John Patriarch of Jerusalem thus: As I entred into a certain Church to pray, I found there a lixnen cloth hanging in the Church-door painted, and having in it the Image of Christ, as it were, or of some other Saint; (for I remember not well what Image it was) therefore when I did see the image of man hanging in the Church of Christ, contrary to the authority of the Scriptures, I did tear it, and gave counsel to the Keepers of the Church, that they should wind a poor man in the said cloth, and so bury him. And afterwards the same Epiphanius sending another unpainted cloth for that painted one which he had torn, to the said Patriarch, writeth thus: I will you, will the Elders of that place to receive

receive this cloth which I have sent by this bearer, and command them, that from henceforth no such painted cloths, contrary to our Religion, be hang'd in the Church of Christ. For it becometh your goodness rather to have this care that you take away such scrupulosity, which is unfitting for the Church of Christ, and offensive to the people committed to your charge. Upon which the *Homily* notes as followeth.

1. "That *Epiphanius* judged it contrary to Christian Religion and "the authority of the Scriptures to have any Images in Christs "Church.

2. "That he rejected not only carved; and molten Images of

"Christ, or of any other Saint, but also * pain-

* Such as are in "ted Images out of Christs Church.

many Church-win- 3. "That he regarded not whether it were the
dows and walls. "Image of Christ, or any other Saint, but being

"an Image would not suffer it in the Church.

4. "That he did not only remove it out of the Church, but with
"a vehement zeal tare it in sunder, and exhorted that a Coarse should
"be wrapped and buried in it, judging it meet for nothing but to
"rot in the earth; following therein the example of good King *He-*
"zekiah, who brake the brazen Serpent to pieces, and burned it to
"ashes, for that Idolatry was committed to it.

5. "That *Epiphanius* thinketh it the duty of vigilant Bishops to be

* Occasions of scruple or
offence are not to be permitted
in the Church.

"careful that no Images be permitted
"in the Church; for that they be * oc-
"casions of scruple and offence to the
"people committed to their charge.

*Had A.B. Laud been Patri-
arch there-----he might possi-
bly have been fined 1000 l.
and deprived of his Bishop-
rick, and been bound to his
good behaviour for time to
come for so doing, as Mr.
Sherfield the Recorder of
Salisbury was, for taking
down the pictures of the Tri-
nity in painted glass, and set-
ting up white glass in the
place of it in St. Edmonds Church there, as Dr. Heylin relates,*

To these some other good Notes
might be super-added, as 1. that *Epiphanius* was out of his own Diocess, and
yet he brake down the Image, and
tare it to pieces. 2. That he gave no-
tice of it after he had done it, to the
Patriarch of *Jerusalem*; whom it chief-
ly concerned to look to it. 3. That he
willed him to will the Elders of that
Church, upon the door of which the
painted cloth was hung, to take that
unpainted cloth he had sent, for that

Cyprian

I. 3. p. 175
painted

for that painted one he had torn, and command them that from henceforth no such painted cloths be hanged in the Church of Jesus Christ.

But the Homily goes on, p. 24. and saith, 'That whereas Images began at that time secretly and by stealth to creep out of private houses into the Churches, and that first in painted cloths and walls, such Bishops as were **GODLY AND VIGILANT**, when they espied them, removed them away as unlawful and contrary to Christian Religion, as did here *Epiphanius*; to whose judgment you have not only *St. Jerome* the Translator of his Epistle, and the writer of the History *Tripartite*, but

also all the **LEARNED AND GODLY CLARKS**, yea the whole Church of that age, and so upward to our Saviour Christs time by the space of above 400 years, consenting and agreeing.

And P. 25. *St. Augustine* saith, 'Such as worship the dead are not **CATHOLICK CHRISTIANS**. He esteemeth worshipping of Saints Tombs

and Pictures as good Religion as gluttony and drunkenness. He alloweth greatly *Marcus Varro*, affirming, that Religion is most pure without Images; and saith himself, that Images be of more force to crooken an unhappy soul, than to teach and instruct it; and that Images in Churches do by and by breed error and Idolatry. P. 26. and p. 27. *Jerome* upon *Fer. 10.* saith, That the errors of Images have come in and passed to the Christians from the Gentiles, by an heathenish use and custom.

Where note, saith the Homily, 'That *St. Jerome* and *Eusebius* agree, that these Images came in among Christian men by such as were Gentiles and accustomed to Idols, and

being converted to the faith, retained yet some remnants of Gentility, not thoroughly purged. We see (saith the Homily) *Act. 15.* That the Jews being newly converted to Christianity,

Then will it not follow, that they that set them up and plead for them, are not learned and godly Clarks, and not godly and vigilant Bishops that do not what they can to remove them?

This well considered, why may we not wonder that some of our first Reformers, wholly bred up in Popery, reformed so much, and did not retain all the Ceremonies of the Church

of Rome, seeing as much may be said for them as for those they retained; and the grounds and reasons upon which they rejected some, would, if men would be ruled by right reason and religion, reject those they retained?

• would have brought in their Circumcision (whereunto they were
• so long accustomed) with them into Christs Religion; with whom the
• Apostle St. Paul had much ado, for the staying of that matter, for
• which there was more to be said than for Images (yea or humane
• Ceremonies) But a man may most justly wonder of Images so di-
• rectly against Gods holy word and strait commandment, how they
• should enter in.

• And P. 28. *Serenus* Bishop of *Masile*, a godly and learned man,
• who lived about 600 years after Christ, seeing the people by oc-
• casion of Images fall to most abominable Idolatry, brake to pieces
• all the Images of Christ and Saints that were in that City; and
• was therefore complained of to *Gregory* the first of that name Bi-
• shop of *Rome*, who was the first learned Bishop that did allow the
• having of Images in Churches, that can be known by any writing
• or history of antiquity. But though he permitted that Images
• should be in Churches, yet he forbade worshipping of them, as
• appears by his Epistle to *Serenus*; yet blames him for breaking of
• them, upon whose authority they were set up in Churches; but
• they fell presently all in heaps to manifest Idolatry by worshipping
• of them, which Bishop *Serenus* (not without just cause) feared
• would come to pass. Now if *Serenus* his judgment, thinking it meet
• that Images, whereunto Idolatry was committed, should be destroy-
• ed, had taken place, Idolatry had been overthrown; for to that
• which is not, no man committeth Idolatry. But of *Gregories* judg-
• ment, thinking that Images might be suffered in Churches, so
• were taught that they should not be worshipped, what ruin of Re-
• ligion, and what mischief ensued afterward to all Christendom, ex-
• perience hath to our hurt and sorrow proved, by the schism arising
• between the East and West Church about the said Images; next by
• the division of the Empire into two parts by the same occasion of
• Images, to the great weakning of all Christendom. Whereupon
• last of all, hath followed the utter overthrow of the Christian Reli-

• And by this means
• Antichrist got into
• the Saddle and his
• Throne.

• gion and noble Empire of *Greece*, and all the
• East-parts of the world, and the increase of
• *Makomet's* false Religion, and the cruel domi-
• nion and tyranny of the *Saracens* and *Turks* in
• worshipping of them.

• P. 30. and 31. *Constantine* the fifth, after the
• example of *Leo* his Father, kept Images out of the Church, called
• a Council of all the learned men and Bishops of *Asia* and *Greece*,

who decreed, that it is not lawful for them that believe in God through Jesus Christ, to have any Images, neither of the Creator, nor of any creature, set up in Temples to be worshipped, but rather that all such things be by the Law of * God forbidden, and for the avoiding of offence, ought to be taken out of Churches. But Paul Bishop of Rome, and Stephen the third, refused to obey the Emperours Decree, and assembled another Council, and therein condemned the Emperour and his Council of Heresie, and made a Decree that the holy Images of Christ, and the blessed Virgin, and other Saints were indeed worthy of honour and worshipping.

* Cum quid prohibetur, prohibetur illa omnia, per quæ pervenitur ad illud.

And P. 33, 'Not only the simple and unwise were ensnared with Images, but now the learned and Bishops fell to worshipping of Images. For 'twas decreed in the East also, in *Irene's* and *Theodora's* time, that Images should be set up in all Churches of *Greece*, and that honour and worship should be given to them; and now ye may see that come to pass, which *Serenus* feared, and *Gregory* the first forbade in vain, viz. that Images should in no wise be worshipped. Again, 'tis hard, yea impossible any long time to have Images publickly in Churches without Idolatry.

And P. 34. 'At *Eliberi*, a notable City in *Spain*, the *Spanish* Bishops called and held a Council, and there decreed in Article 36, thus: 'We think that Pictures ought not to be in Churches, lest that be honoured or worshipped which is painted on walls.

And *Canon* 44, they say thus: 'We thought good to admonish the faithful, that as much as in them lyeth, they suffer no Images to be in their houses; but if they fear any violence of their servants, at the least let them keep themselves clean and pure from Images; if they do not so, let them be accounted none of the Church. 'There was another Council in *Spain* called *Concilium Tolletanum* 12, which decreed against Images and Image-worshippers.

And P. 36. 'The Bishop of *Rome* Excommunicated the Emperour, because he opposed his Images; and chose *Charles* King of *France* to be Emperour, because he succoured his Images. Then the Nobles of *Greece* chose *Nicephorus* to be Emperour; he and *Scaurus*, the two *Michael's*, *Leo* and *Theophilus*, and other Emperours, opposed Images. And when *Theodorus*, Emperour, would have agreed with the Bishop of *Rome* at the Council at *Lions*, and have set up Images, He was by the Nobles of the Empire of *Greece* deprived, and another chosen in his place.

And P. 40. ' All Images as well ours, as the Idols of the Gentiles are forbidden, and unlawful in Churches: 1. Of God the Father,

3. Part.

To paint Christ for remembrance of his death, is forbidden in the second Commandment: For, 1. ' because his body is a creature in heaven, therefore not to be represented by an Image in the service of God. 2. An Image can only represent the manhood of Christ, and not his Godhead, which is the chiefest part of him, both which natures being in him unseparable, it were dangerous by painting the one part from the other, to give occasion of Arianism, Apollinarism, or other Heresies.

3. Sith that in all the Scriptures which speak so much of him, there is no shew of any portraiture or lineament of his body, it's plain that the wisdom of God would not have him painted. A.B. Ushers Sum of Ch. Relig. p. 231.

† Observe, that the Homily saith before, That they are not simply unlawful, but for their offence as being occasions of Idolatry; then it will follow, that occasions of Idolatry (and so of other sins) are directly forbidden in Gods Word.

' Coyns, which when Christ did see in the Roman Coyn, we read

' Son, and Holy Ghost, Deut. 4. As in the first part of this Homily, Isa. 40. Alt. 17. Hab. 2. 2. Of Christ, for he is God and man, and you cannot paint the Godhead.

P. 41. and p. 42. ' Images are lies, therefore they are not Lay-mens Books. And again, ' If true Images of Christ, and Saints, could be made, yet they are unlawful to be made and set up in Churches to the great and unavoidable danger of Idolatry. Primitive Christians were complained of, that they had no Images in their Churches. Hence 'tis inferred there, that they took all Images to be unlawful in the Church or Temple of God, and therefore had none. Which is a good negative argument for matter of fact.

And P. 44. ' The Primitive Church, which is especially to be followed, is most incorrupt and pure, had publickly in Churches neither Idols of the Gentiles, nor any other Images as things † directly forbidden in Gods Word. But 'tis objected, That Images are not absolutely forbidden to be made, but only that they should not be made to be worshipped; and that therefore we may have Images, so long as we worship them not, for that they be things indifferent, which may be abused, or well used. Answ. This is yielded in part. Flowers are wrought in Carpets, Arras, and Pictures of Princes printed or stamped in their

that he reprehended it, neither do we condemn the art of Painting and Image-making as wicked of themselves; but we would grant them, that Images used for no Religion, or Superstition rather, we mean Images of none worshipped, nor in danger to be worshipped of any, may be suffered. But Images placed publickly in Temples, cannot possibly be without danger of worshipping and Idolatry; wherefore they are not publickly to be had or suffered in Temples. The *Jews*, to whom the Law was first given, and should best know the meaning of it, would not suffer Images publickly to be in the Temple at *Jerusalem*, though no worshipping was required at their hands, but rather offered themselves to death, than to assent that Images should be once placed in the Temple; neither would they suffer any Image-maker among them. And *Origen* added this clause, lest their minds should be plucked from God to the contemplation of earthly things. And they are much commended for this earnest zeal in maintaining Gods honour, and true Religion.

P. 45. And truth it is, that *Jews* and *Turks*, who abhor Images and Idols, as directly forbidden in Gods Word, will never come to the truth of our Religion while the stumbling-blocks of Images remain among us, and lie in their way.

And P. 49. What meaneth it, that Christians after the use of the Gentiles, Idolaters, cap and knee before Images? is not this stooping and kneeling before them, adoration of them, which is forbidden so directly by Gods Word?

P. 50. Satan desiring to rob God of his honour, desireth exceedingly that such honour might be given to him; wherefore those which give the honour due to the Creator, to any creature, do service acceptable to no Saints, who be the friends of God, but unto Satan, Gods and mans mortal and sworn enemy.

Obj. But they say, that they do not worship the Image as the Gentiles did their Idols, but God and the Saints, whom the Images do represent; and therefore that their doings before Images are not like the Idolatry of the Gentiles before their Idols.

Ans. 'Tis answered thus: *St. Augustine*, *Lactantius*, and *Clemens*, do prove evidently, that by this their answer, they be all one with the Gentiles-Idolaters. The Gentiles (saith *St. Augustine*) which seem to be of the purer Religion, say, We worship not the Images, but by the corporal Images, we do behold the signs of the things which we ought to worship. And *Lactantius* saith, the Gentiles say,

we

we fear not the Images, but them after whose likenesses the Images be made, and to whose names they be consecrated. And *Clemens* saith, that Serpent the Devil uttereth these words by the mouth of certain men, We to the honour of the invisible God, worship visible Images, which surely is not false. See how in using the same excuses which the Gentile-Idolaters pretended, they shew themselves to join with them in Idolatry. For notwithstanding this excuse, *Augustine*, *Lactantius*, and *Clemens*, prove them Idolaters. And the Scriptures say, they worship stocks and stones (notwithstanding this excuse) even as our Image-mongers do. And *Ezekiel* therefore calleth the gods of the *Affyrians* stocks and stones, although they were but Images of their gods. So are our Images of God and the Saints named by the names of God and his Saints, after the use of the Gentiles. What should it mean that they according as did the Gentile-Idolaters, light Candles at noon-time, or at midnight before them, but therewith to honour them? for other use is none of so doing; for in the day it needeth not, but was ever a Proverb of foolishness, to light a candle at noon-day. And in the night it availeth not to light a candle before the blind, and

Are not Tapers appearances of the same Religion to be abstained from, as well as candles?

God hath neither use nor honour thereof. By which it appeareth, that we do agree with the Gentile-Idolaters in our Candle-Religion.

And P. 52. As the Gentiles, so our Image-maintainers have invented and spread many lying-tales, and written many Fables and Miracles of Images.

And P. 53. Among the holy Relicks they have (they say) the tayl of the Ass on which our Saviour rode, which they offer to be kissed, and to be offered unto.

And P. 55. The having of Images in Churches publickly, hath not only brought us to worshipping of them, but to worshipping of them with the same kind of worship wherewith they worship the Copy, as the Homily shews out of *Naclantus* Bishop of *Clugium*.

And P. 56. the Homily saith thus, (Having shewed and proved that our Images have been, be, and will be worshipped, and by their own confession, that they ought to be worshipped) I will out of Gods Word make this general argument against all such makers, setters up, and maintainers of Images in publick places, thus: And first I will begin with the words of our Saviour Christ: *Wo be to that*

* man by whom an offence is given. Wo be
 * to him that ² offendeth one of these little
 * ones, or weak ones, Mat. 18. Better
 * were it for him that a millstone were
 * hanged about his neck, and be cast into
 * the midst of the sea and drowned, than that he should offend one of these
 * little ones, or weak ones. And in Deut. 27. God himself denounceth
 * him accursed that maketh the blind to wander out of the way. And
 * in Levit. 19. Thou shalt not lay a stumbling-block or stone before the blind.
 * But Images have been, be, and as af-
 * terwards shall be proved, ever * will
 * be offences and stumbling-blocks, es-
 * pecially to the weak, simple, and
 * blind common people, deceiving their
 * hearts by the cunning of the Artifi-
 * cer, as the Scripture expressly in sundry
 * places doth testifie, and so bringeth
 * them to Idolatry, and therefore wo
 * be to the erecter, setters up, and main-
 * tainers of Images in Churches, for a
 * greater penalty remaineth for them
 * than the death of the body.

* Is there not the same
 reason against Popish Ce-
 remonies, and other unne-
 cessary things?

* May not the same be said
 of Popish Ceremonies? Con
 the Popes Nuncio brought
 with him into England in
 A.B. Laud's reign, many Re-
 liques of Saints, Medals, and
 pieces of gold, with the Popes
 picture on them, to seduce the
 Ladies of the Court and
 Country. Heylin's Cyp. Angl.
 l. 4. p. 358.

Obj. If it be replied, that this offence may be taken away by diligent and
 sincere doctrine and preaching of Gods Word, as by other means; and that
 Images in Churches therefore be not things absolutely evil to all men, al-
 though dangerous to some; and therefore that it were to be holden, that the
 publick having of them in Churches is not expedient, as a thing perilous, ra-
 ther than unlawful, and utterly wicked.

Ans. This will be answered by proving the third Article, which
 followeth, * That it is not possible, if Images be suffered in Chur-
 * ches, either by preaching of Gods Word, or by any other means,
 * to keep the people from worshipping of them, and so to avoid Ido-
 * latry. And 1. concerning preaching, if it should be admitted, that
 * although Images were suffered in Churches, yet might Idolatry by
 * diligent and sincere preaching of Gods Word, be avoided; it should
 * follow of necessity, that sincere Doctrine might always be had, and
 * continue as well as Images, and so that wheresoever; to offence,
 * were erected an Image, there also of reason a godly and sincere
 * Preacher should and might be continually maintained; for it is
 * reason that the warning be as common as the stumbling-block, the
 * remedy

remedy as large as the offence, the medicine as general as the poison; but that is not * possible, as

* *At least not probable, for those rulers that are so foolish as to set up or suffer needless Images; will be so wicked as to set up idle or Idolatrous Preachers also.*

Those Preachers that are offended at their pulling down, and see no hurt in them, but conceive much good in and by them, will never be good Preachers against them, and such was Bishop Sanderson, as appears by his Sermon upon Rom. 3. 8. p. 70. in 4to.

both reason and experience teacheth. Wherefore preaching cannot stay Idolatry, Images being publickly suffered. For an Image, which will last for many hundred years, may for a little be bought; but a good Preacher cannot with much be continually maintained. Item, if the Prince will suffer it, there will be by and by many, yea infinite Images, but sincere Preachers were and ever shall be but a few in respect of the multitude to be taught. For our Saviour Christ saith, the Harvest is plentiful, but the workmen are but few, which hath been hitherto true, and will be to the worlds end. And in our time, and in our Country so true, that every Shire should scarcely have one good Preacher, if they were divided. Now Images will continue to the beholders, preach their Doctrine, that is worshipping of Images, and Idolatry, to which preaching mankind is exceeding prone, and inclined to give ear and credit, as experience of all ages and Nations doth too much prove. But a true Preacher to stay this mischief, is in very many places scarcely heard in one whole year, and some where not once in seven years, as is evident to be proved. And that evil opinion which hath been long rooted in mens hearts, cannot suddenly by one Sermon be rooted out clean. And as few are inclined to credit sound Doctrine, as many and almost all be prone to Superstition and Idolatry; so that herein appeareth not only a difficulty, but also an impossibility of the remedy. It appears not, that sound and sincere Preaching hath continued in one place above a hundred years; but 'tis evident, that Images, superstition, and worshipping of Images, and Idolatry, have continued many hundred years. For all writing and experience do testify that good things do by little and little ever decay, until they be clean banished; and contrariwise evil things do more and more increase, till they come to a full perfection and wickedness. For example, for preaching of Gods Word, most sincere in the beginning,

by process of time waxed less and less pure, and after corrupt, and at last altogether laid down, and left off, and other inventions of men crept in place of it. And on the other part, Images among Christian men were first painted, and that in whole stories together, which had some signification in them, afterwards they were embossed, and made of timber, stone, plaister, and metal. And first they were only kept privately in private mens houses, and then afterwards they crept into Churches. but first by painting, but afterwards by embossing, and yet were they at first no where worshipped; but shortly after they began to be worshipped of the ignorant sort of men, as appeareth by *Gregory* the first Bishop of *Rome*, in his Epistle to *Serenus* Bishop of *Marcelles*. Of which two Bishops, *Serenus* for Idolatry committed to the Images, brake and burnt them; *Gregory*, although he thought it tollerable to let them stand, yet he judged it abominable that they should be worshipped, and thought (as is now alledged) that the worshipping of them might be stayed by teaching of Gods Word, according as he exhorts *Serenus*, to teach the people, as in that Epistle appeareth. But whether *Gregory's* opinion, or *Serenus* his judgment were better herein, consider ye. For experience by and by confuteth *Gregory's* opinion. For notwithstanding *Gregory's* writing, and others preaching, Images being once set up in Temples, simple men and women shortly after fell on heaps to worshipping of them, and at last the learned also were carried away with the publick error, as with a violent stream or flood. And at the second Council at *Nice* the Bishops and Clergy decreed, That Images should be worshipped; and so by occasion of these stumbling-blocks, not only the unlearned and simple, but the learned and wise, not the people only, but the Bishops, not the sheep only, but the shepherds themselves, who should have been guides in the right way, fell to Idolatry, in worshipping of Images.

And P. 69. the Homily saith thus: The Romish Church is not only an Idolatrous Church, an Harlot, as the Scripture calleth her, but also a foul, filthy, old withered Harlot, (for she is of ancient years)

I humbly pray, may not the same be said of kneeling at receiving the Sacrament? was it not at first, enjoined as a thing indifferent; but was it not received of ours as a gesture of the highest reverence due to so great a mystery, as Bishop Prideaux speaks? And doth not Bishop Sparrow call it adoring, in his Rationale, p. 273. Vide Art. 1. p. 5. hujus.

* *Yet Hooker in his Ecclesiast. Policy, l. 4. Sec. 9. p. 145. in answer to Mr. Cartwright's, and Bucer's Objection against Popish Ceremonies: viz. That Popery for want of utter extirpation of her Ceremonies hath taken root and flourished again, but hath not been able to re-establish it self in any place, after provision made against it, by utter evacuation of all Romish Ceremonies, saith thus, As we deny not, but that this may be true; so being of two evils to chuse the less, we hold it better, that the friends and favourers of the Church of Rome should be in some kind of hope to have a corrupt Religion restored, than both we and they conceive just fear, lest under the colour of rooting out Popery, the most effectual means to bear up the state of Religion be removed, and so a way made for Paganism, or for extreame barbarity to re-enter. To which by the way I give this short answer: 1. That he acts directly against the Doctrine of the Church of England, and therefore it is no wonder that his Book was commended to the Pope of Rome as the best written in English, and that he alone deserved the name of an Author. 2. He makes the Whores attire and Ceremonies to be the most effectual means to bear up the state of Religion, which is most abominably false and scandalous, if he means true state; but if he means false, and formal, and corrupt, it may be true. 3. That he had rather have Popery restored, at least the hopes of its restoring, continued by keeping up her Ceremonies, than they abolished. 4. That he makes the state of Religion to consist in, at least to depend upon Romish Ceremonies, and not the natural and true beauty, and simple purity of the Gospel. 5. That he with the great Whore of Rome seeks to please fond lovers (they being best pleased with whorish attire and painted Shews) and not Jesus Christ, who is best pleased with simple honest plainness. 6. That he suggests a most false position, that if Romish Ceremonies be removed, Paganism will re-enter, whose contrary is most true, as common experience, and all the Reformed Churches can witness. 7. That he makes Popish Ceremonies, and Popery, and Barbarity, to be but evils of punishment, and not evils of sin; for of two evils of sin, neither is to be chosen. 8. That Popery being Antichristianism made up of superstition, idolatry, blasphemy, heresie, usurpation, &c. it's unlawful to give men any hopes of restoring it. *Here should have been printed, yet for lewd p. 345 thus. To this may be added.**

* understanding her lack of nature and
 * true beauty, and great loathsomeness,
 * which of her self she hath,
 * doth after the custom of such Harlots,
 * paint her self with gold, pearl, stone,
 * and all kind of precious jewels, that

the

'the shining with the outward beauty and glory of them, may please the foolish fantasie of fond lovers, and so entice them to spiritual fornication with her, who if they saw her but in simple apparel would abhor her, as the foulest and filthiest Harlot that ever was seen, *Apoc.* 17. But the true Church of God as a chaste Matron espoused to one husband, our Saviour Jesus Christ, whom she is content only to please and serve, and delighteth not to delight the fantasie of any other lovers or woers, is content with her natural ornaments, not doubting by such sincere simplicity, best to please him, who can well skill of the difference between a painted visage, and true natural beauty. St. *Jerome* upon *Jer.* 10. saith thus: Though Images be decked with gold, yet good or profit is there none in them. And such deckings of Images are tokens of Antichrists Kingdom, who as *Daniel* saith, shall worship God with gorgeous things. *Lactantius* saith, that as little Girls play with little Puppets, so be these deckt Images great Puppets for old fools to play with. *Homily of the perill of Idolatry* p. 71.

~~Homily of the perill of Idolatry, Part 3, p. 74.~~ But away with these coloured cloaks of Idolatry, of the books and scriptures of Images and Pictures to * teach Ideots, nay to make

Ideots and stark fools and beasts of Christians. *Ibid.* Godly men will respect not only their own city, country, time, and the health of men of their age, but be careful for all places and times, and the salvation of all ages at the least, not lay such stumbling-blocks and snares for the feet of other country-men and ages, which experience hath already proved to be the ruin of the world. Wherefore I make a general conclusion of all that I have hitherto said. If the stumbling-blocks and poysons of mens souls, by setting up of Images will be many, yea infinite, if they be suffered, and the warning of the same stumbling-blocks and remedies for the said poysons by preaching, be few; if the stumbling-blocks be easie

to be laid, the poysons soon provided, and the warnings and remedies hard to know and come by; if the stumbling-blocks be continually in the way, and poysen be ready at hand every where, and warning and remedies but sel-

* That the Papists Doctrine of Images, that they are Lay-mens Books, is directly contrary to the word of God, and therefore as false and erroneous to be detested of all Gods children, *Habbak.* 2. 18. Teachers of lies. *Jer.* 10. 8. The stock is a Doctrine of vanities. *Isa.* 40. 10. 'Tis profitable for nothing. 'Tis forbidden in the second Commandment, saith A. B. *Usher* in his Sum of Christian Religion, p. 230.

dom given; and if all men be more ready of themselves to stumble and be offended than to be warned; all men more ready to drink of the poyson, than to taste of the remedy, and so in fine the poyson continually and deeply drunk of many, the remedy seldom and faintly tasted of a few; how can it be but that infinite of the weak and infirm shall be offended, infinite by ruin shall break their necks, infinite by deadly venome be poysoned in their souls? And how is the charity of God, and love of our neighbours in our hearts then, if when we may remove such dangerous stumbling-blocks,

* So Mr. Hawks, Martyr, called the Popes Traditions and Ceremonies. Fox his Book of Martyrs, p. 1504.

such pestilent * poysons, we will not remove them? what shall I say of them which lay stumbling-blocks where there were none before, and set snares for the feet, nay for the souls of weak and simple men, and work the danger of their everlasting destruction, for whom our Saviour Christ shed his most precious blood? So the Homily. ¶ 73.

2. Images are not to be adored in Churches. 1. Because they are occasions of Idolatry, as the Homily of the Church of England against the peril of Idolatry abundantly sheweth. Now occasions of Idolatry are to be avoided, as may be gathered from Deut. 7. 3, 4. Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. Now mark the reason why the Israelites were forbidden to marry wives of the Idolaters daughters, which God cast out before them: for they will turn away thy son from following me, that they may serve other gods. So here you may see, that though it should be granted, that it were lawful in it self for any of Gods Church to marry with Idolaters, which is thought to be utterly unlawful: 1. Because 'tis expressly forbidden, Deut 7. 34. Ezra 9. 12, 13. not only to the Israelites, but also to the Christians, 2 Cor. 6. 14. Be not unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness?

* Whosoever seeketh righteousness by works without faith denieth God, and maketh himself god, and they are not only Idolaters, but very Infidels, faith Luther upon Gal. 3. 10. p. 125, 128.

and what communion hath light with darkness? Idolaters are * unbelievers; though they may make a kind of profession of faith in Christ, yet they virtually deny him to be God by their worshipping of his Creatures with Religious worship, and by their worshipping of him, not as he hath appointed

pointed, but after their own inventions they make an Idol of him. And you know, that our Homily of Salvation of Mankind. p. 16. 17. saith, *That he is not to be accounted a christian man that denieth this truth, that faith alone doth justifie.* And if they are not to be accounted Christians, then they are not to be accounted Believers. 2. Because 'tis not only acknowledged to be a sin, yea a great trespass, Ezra 9. 13. Ezra 10. 2, 10. but they that were guilty of it, entred into a Covenant to put away their strange wives, and swore to perform their Covenant; and they performed it, Ezra 10. 3, 9, 12, 16, 19. Yet upon this account only it would be unlawful, because they will provoke to Idolatry, or occasion their serving of other gods, or the true God after an idolatrous manner, which God abhors. So though it should be yielded, that it were lawful in it self to set up and suffer Idolatrous Images in the publick places of Gods worship, yet they are not to be erected or tolerated in them, because they are scandalous objects, they are provocations to, and occasions of committing Idolatry, forbidden in the second and sixth Commandments, and also in Rom. 14. 13. *Let no man put a stumbling-block, or an occasion to fall in his brothers way.* And Mat. 18. 6. and 'twas observed before, that Images are directly forbidden in Gods Word, because they are occasions of Idolatry. Which plainly shews, that occasions of idolatry are directly forbidden in Gods Word. And so saith Bishop * Andrews, and A.B. Usher, Cum quid prohibetur, prohibentur illa omnia per quae peruenitur ad illud: When any thing is forbidden, all things which lead thereunto are also forbidden. *Bona legis non est solum tollere vitia sed etiam occasiones vitiorum:* It's the part of good Laws not only to take away vices, but also to take away the occasions of vices; and therefore to take away Images, if the Law-makers really intend to prevent Idolatry, And so for other sins, And this was the wisdom and piety of good King Hezekiah, when the people fell to worshipping of the Brazen Serpent, which Moses at Gods command set up for the curing of the people that were stung with Serpents: He set not up declarations of the use of it, and preachers against worshipping of it, but he took the best, surest and * readiest way to binder the peoples idolatry, he brake it down. 2 King. 18. 4. So if Magistrates will prevent Idolatry and superstition in

Homily against perill of Idolatry, p. 44.

* Bishop Andrews upon Com. p. 109. A.B. Usher's Sum of Ch. Religion, p. 206.

* Frustra sit per plura, quod fieri potest per pauciora.

their

their subjects, they must pull down Popish Images, Altars, and abolish all Popish Ceremonies and occasions of idolatry and superstition: Orho's shewing his fair Wife Poppau naked to lustful Nero, was not more actively scandalous, than mens setting up and willing permitting of such Images as have been and may be abused to Idolatry in publick places of Gods Worship, are, or may be. They shew that they have neither such zeal for God, nor love to their neighbours as they ought to have. 2. God hath commanded all Idols to be broken down, *Exod. 23. 24. Thou shalt not bow down to their gods, nor serve them, nor do after their works, but shalt utterly overthrow them, and quite break down their images. So Exod. 34. 13. Numb. 33. 52. Deut. 7. 25, 26. Deut. 12. 2, 3.* 3. Good Kings have been highly commended for destroying the Images and Altars of Idolaters, as *Asa* in *1 King. 15. 13.* and *Hazekiah*, *2 King. 18. 4.* and *Josiah*, *2 King 23. 24.* 4. They do not only offend *Papists*, but professed adversaries without the Church; they do not only allure *Papists* to commit Idolatry, but they so offend *Jews* and *Turks*, that they will not embrace Christian Religion, because some who profess themselves to be Christians, set up Images and Pictures in their Churches. 5. We are all commanded to keep our selves from Idols, *1st Job. 5. ult.* The word *ἰδωλον* in *St. John's* time, signified generally an Image; for Idol and Image signifie the same thing, only one is a *Greek* word originally, and the other is a *Latine* word. If you will keep your selves from Image-worship, you must keep your selves from Images, especially in publick places of worship. 6. The Temples of God were not built to that end that the Images of the Creatures should be placed in them, but that they might serve for the publick performance of that worship which is appointed and approved of God: *Mat. 21. 13. My house shall be called the house of prayer.* 7. Images in Churches have a shew of evil, which ought to be abstained from; *1 Thes. 5. 22.* A *Papist*, a stranger coming into one of our great Churches, where Images were, *Maid* aloud, *Profecto hic est facies ecclesie nostrae*, how truly I determine not; but the

learned * *Lord Faulkland* said of some of our late Bishops, that under the pretence of adorning our Churches, they have defiled our Church. Our 35 Article of Religion saith thus: Our Books of Homilies contain a godly and wholesome Doctrine, and necessary for these times. And that against the peril of Idolatry speaks notably against setting and suffering Images in Churches.

* Speech in Parliament, p. 3. 4.

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ART. XVI.

That those Books which are commonly called *Apocryphal*, as *Tobit*, *Judith*, *Esdra*, &c. are the pure word of God, and in all things agreeable thereunto.

To ordain any other Word or Sacraments than those which God hath appointed, is Will-worship forbidden in the second Commandment, saith A.B. *Usher* in his *Sum. of Ch. Religion*, p. 18. is quoted *Job. 4.* in the

Homily for *Almeida*, T. 2. p. 18. in the *Margent*.

Because 'tis contrary to the sixth Article of Religion of the Church of England, which excludes them out of the number of Canonical Books of Scripture. Because things therein contained are contrary to Canonical Scripture for Doctrine and manners, 'tis shewed in the following Appendix (intended first for another Book) and therefore cannot be for confirmation of Doctrine, nor instruction of manners.

Obj. But they are often allged in the Book of *Deuteronomy*, as Scripture which the Holy Ghost doth teach.

Ans. 'Tis answered, that they are not used as Canonical Scripture.

Obj. But 'tis a rule in reasoning, That an analog put by it self stands for the most excellent significate. Here Scripture put by it self, without any Epithite, stands for Canonical Scripture, the most famous significate of Scripture.

Analogum per se positum stat pro suo famosiori significato. Sanderf. Log. l. 1. c. 6. par. 4.

Ans. To this I say, that if there be Canonical Scripture producible to prove the thing, it was ill in the Margent to quote an Apocryphal Text, and not it; but if there be no Canonical Scripture for it, it was ill to call it Scripture in the Text without any Epithite or adjunct, and worse to say * *Vide appendicem.* the Holy Ghost doth teach it. p 311.

Obj.

Obj. But they are called part of the Old Testament in the order for reading the first and second Lessons in the Common-prayer Book.

Ans. To this I must leave the Bishops to answer, or confess the error, and amend it. For I profess I know not how to answer for them, if I could I would. Papists will, notwithstanding Dr. Cozens his Allegations, prove from our own sayings, that they are Canonical Scripture, because they are by us called the Old Testament, and so are appointed to be read. I pray read my Appendix intended for another use.

And bound with it, so as they are permitted to do it not, all the books forbidden, with may breed in people an opinion, that the books are all a part of the word of God. He may possibly by this means be brought to think meanly of the scriptures, & if they are not the word of God, but quite he finds such things in the Bible (so as it is bound) as are ridiculous, false, vain, impious & contrary to what the rest is done as it should be. As to all these confessions of the Synods. p 126. l 28. 29. 30 &c.

An APPENDIX concerning Apocryphal Scriptures appointed to be read in Churches and Chappels, &c.

Quest. 1. **B**Ecause you are so full of your Questions, I ask you; Whether the Apocryphal Scriptures appointed in the Kalender in the Common-Prayer-Book to be read, the first Lessons at Morning and Evening-Prayer, be part of the Old Testament?

The reason of asking this Question is this, because 'tis said in the Order how the rest of the holy Scripture is appointed to be read; the Old Testament is appointed to be read for the first Lessons at Morning and Evening-Prayer. And in the following part of that Order, 'tis said thus: And to know what Lessons shall be read every day, look for the day of the Month in the Kalender following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening-Prayer. Now in the Kalender (to pass by the many Chapters that are culled out of the Apocryphal Books of Wisdom and Ecclesiasticus, and appointed to be read upon Holy-days throughout the year; though there be many good sayings in them, yet they have some * failings, and some that do not tend to edification, and such as you would exclaim against, if you should find them or the like in Mr. W. B's, or Mr. T W's, or in any Nonconformists Sermons or Writings; and yet you have given your assent and consent unto them, and have promised to read them upon the days appointed) all the Chapters in Tobit (except the fifth Chapter) and of Judith, many of Ecclesiasticus, Baruch, Bell and the Dragon, the History of Susanna, in which are many false and dangerous things appointed to be read. Now if they are not part of the Old Testament, why do you say they are such, and give your assent and consent that they shall be read in all Churches and

* Wisd. 19. appointed to be read upon Mathias day, how properly let the world judg. And Popish Expositors will no doubt make good Divinity and sense of it, which would not please you if a Nonconformist should essay to make. Episc. Prideaux, fascic. controuv. c. 1. q. 2. p. 14.

Chappels, and promise that you will read them in yours, contrary to the Doctrine of the Church of *England*, to which you have (I suppose) subscribed too; and contrary to the Doctrine of the Protestant Churches, seeing none but *Papists* hold them to be parts of the Old Testament? I pray, *Sir*, give such an answer as may help us to satisfy our people, whom you would have us to persuade to comply with you in your publick service; and answer the subtle *Papists*, who will be ready to alledge your publick Order and Kalender, and other things, as that concerning the Service-Book, *Par. 1, 2, 3.* and that direction which follows, line the last, to prove that they are Canonical Scripture, because parts of the Old Testament, as you plainly say in the said order and direction, and Kalender. And I foresee that 'twill be but in vain to say, that our Church in her Articles holds no such thing, but rather the contrary. For besides, that they imply a contradiction, the appearance of which you are ready to carp at, and exclaim against in Nonconformists. they will say, that that Order and Kalender was made since the XXXIX Articles of the Church of *England*; and the last Law they'll say, either virtually repeals, or at least expounds the former. You are (as you say) a *Rational Divine*; pray give a solid and sufficient reason of this thing, of which we need not be ashamed, that may stop the mouths of our dissenting Protestant friends, and opposing Popish enemies. If you cannot do it, I hope you will ingenuously confess your error, and use your best and utmost reason, interest, and endeavour with all sorts of men to reform it.

Q. 2. Whether you do indeed think that those Books or Chapters, or Histories, (call them which you will) do indeed and in

* Of Ceremonies in Preface to the Book of Common-Prayers.

truth directly tend to the edification of the Church, as you say *, that all things that are done in the Church ought to do as the Apostle teacheth, 1 *Corinth.*

14. 26.

The reason of this Query is, because there are erroneous, frivolous and dangerous things appointed to be read in Churches and Chappels to the people, in some of those Chapters which do not tend to their edification, but rather to their destruction, and others too. As for example, in *Tob. 4. 10.* (which is appointed to be read September the 30th) 'tis said thus, *That alms do deliver from death, and suffereth not to come into darkness.* And *Tob. 12. 9.* (which is appointed to be read the third of October) 'tis said thus, *That alms doth deliver*

liver from death, and shall purge * from all sin. Which may induce many, especially ignorant people, to swallow the Doctrine of Popish Merits without a grain of salt, and deny or undervalue the inestimable merits of our Lord and Saviour Jesus Christ, contrary to 1 Job.

1. 9. Who cleanse us from all unrighteousness. And 1 Pet. 1. 18. Forasmuch as we know that ye are not redeemed with corruptible things, as silver and gold (and

therefore not with alms) from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ. And Tit.

2. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works. And also contrary to Heb. 9. 14, 15, 22, 26, 28. I know that this place of Tobit is alledged in the ~~Homily called A Lamentation for the~~

~~state of the church of England~~ ~~in the~~ ~~Homily of~~ ~~Almesdeeds~~ ~~Tom. 2. p. 159, 160, 161.~~ ~~where it saith thus:~~ ~~The same Lesson doth the Holy Ghost also teach in sundry places of the Scrip- ture, (quoting Tob. 4. in the Margent,) saying, mercifulness and almes- giving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness. Now to this the Ch. of England there an- swereth, That Almesdeeds purge not from sin, as the the original cause of our acceptance before God; or that for the dignity or worthiness thereof our sins are washed away, and we purged and cleansed of all the spots of our iniquities, for that were to deface Christ, and defraud him of glory; but they mean this, and this is the meaning of those and such sayings, that God of his mercy and of his favour towards them whom he hath appointed to everlasting salvation, hath so offered his grace, especially, and they have so received it fruitfully, that although by reason of their sinful living out- wardly, they seemed before to have been the children of wrath and perdition; yet now the Spirit of God mightily worketh in them unto obedience un- to Gods will and commandments; they declare by their outward deeds and life, in the shewing of mercy and charity (which cannot come but of the Spirit of God, and his special grace) that they are the undoubted children of God appointed to everlasting life. 2. That the words are to be under- stood of the judgment of men: as the following words do declare, for that speaks of the judgment of charity, and of men. The meaning of Tobit's words are these, that we doing these things according to Gods will,~~

* Which is contrary to Homi- ly of Salvation, pag. 16, 17. which saith, that that were the greatest arrogance and presumption that Antichrist could set up against God, to affirm, that a man might by his own works take away and purge his own sin, and justifie himself.

And our duty, have our sins indeed washed away, and our offences blotted out, not for the worthiness of them, but by the grace of God, which worketh all in all, and that for the promise that God hath made to them that are obedient to his Commandments. Almesdeeds do wash away sins, because God doth vouchsafe to repute us as clean and pure, when we do them for his sake, and not because they do merit or deserve our purging, or for that they have any such strength or virtue in themselves. Homily of 'Almsdeed, Tom. 2. Part 2. p. 160, 161.

I have alledged these words to vindicate the Doctrine of the Church of England, and to shew that the Church of England is in the main sound in the Doctrine of Justification. Yet if I may be so bold, I humbly conceive:

1. That this Quotation of *Tobit* in the Margent might well have been spared to prove, That the Holy Ghost in sundry places of Scripture, saith, that mercifulness and almsgiving purgeth from all sins, &c. Because I fear, that our watchful adversaries will catch at it, and make their advantage to prove that Book Canonical Scripture. For Anal-

Sanderf. Log. l. 1. c. 6. par. 4. *gum per se positum stat pro suo famosiori significato seu analogato. Scripture put by it self is presumed to stand for its most famous significate; and thereby Scripture, they will presume is meant Sacred and*

Canonical Scripture.

2. I know and acknowledg that the sense given by our Church is good, and agreeable to that which our sound Divines do give of that of the wise man in *Prov. 16. 6.* By mercy and truth iniquity is purged. But I know also, that they expound this place of Gods mercy and truth, and not of mans. And so it doth not

make good *Tobit's* of Almsdeeds. But there is no need of alledging an Apocryphal Text so much abused by professed Papists, to prove and provoke their Disciples to do meritorious works, and then be forced to put our selves to much trouble to explain our honest meaning, and caveat our people against Popish false exterpertations (which whether all do or will understand, is very doubtful) especially if that neglected place of Solomon's Proverbs, *Prov. 16. 6.* be so to be expounded as the Church of England expounds that of *Tob. 4. 10.* and *12. 9.* which she must do, else Papists will clearly get advantage by that expression in the Homily above recited, The same Lesson doth the Holy Ghost also teach in sundry places of the Scripture. But to proceed, *Solus sanguis Christi nos purgat ab omni peccato, only the blood of Christ purgeth*

purge us from all sin, saith Johannes Maccovius, Red. c. 23. de Elemosinâ, cont. prima falsa Pontif. p. 51.

And Tob. 6. 14, 15, 16, 17. appointed to be read the 30th day of September at Evening-prayer. The Angel Raphael, who told Tobit 2 lye in Chap. 5. 6. (for which Bishop Prideaux among other things rejects the Book) viz. That he had lodged with our brother Gabael. And v. 12. That his name was Azarias the son of Ananias the great, and of thy brethren.) taught him 1. a Magical spel or trick to † conjure away the wanton Devil Asmodius, (who was (forsooth) in love with Sarah, the daughter of Raguel, and had killed her seven husbands on their Wedding-night, as 'tis said, v. 14. with which she was reproached by her fathers maids, Chap. 3. 7. 8. appointed to be

Fascic. Controv. de Scriptura. c. 1. q. 2. p. 14.

* For which A. B. Usher's Sum of Ch Rel. p. 15, and Bishop Prideaux *Fascic. controuv. c. 1. q. 2. p. 14.* rejects the Book as false and frivolous.

† *Concilium non divinum aut caeleste, sed planè magicum, as Junius proves in locum.*

read also on Septemb. 28. at Evening-prayer) in these words, v. 16. And when thou shalt come into the marriage-chamber thou shalt take the asses of perfume and shalt lay upon them some of the heart and liver of the fish (spoken of before Chap. 6. 4, 7. where he first taught him the spell) and he said unto him touching the heart and the liver, if a Devil or an evil spirit trouble any, we must make a * smoke thereof before the man, or the woman, and the party shall be no more vexed; and the Devil shall smell it, and flee away, and never come again any more.

* Is this for edification in good manners.

Which device he accordingly put in practise, as you may read in Tob. 8. 1, 2, 3. appointed to be read October the first, at Evening-prayer: And when they had supped, they brought Tobias in unto her; and as he went, he remembered the words of Raphael, and took the asses of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith; the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the Angel bound him. Which counsel and practise some men may teach some people to use and trust in Magical and Diabolical spells and charms, and seek to Conjurers and Witches, and Devils, for which Bishop * Prideaux condemns and rejects the Book, forbidden say our learned and sound Di-

* Bishop Prideaux *Fascic. controuv. c. 1. q. 2. p. 14.*

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* Perkins in his order of vines *) in the second Commandment; Causes, p. 63, to 66. A.B. and is judged to be contrary to our Saviours Doctrine in Mat. 17. 21. Usher's Sum of Christian Religion, p. 229. Mark 9. 29. and in many other places of Scripture: *Howbeit this kind goeth*

not out but by prayer and fasting. And to pass over Tob. 10. 6, 7. appointed to be read October the second at Evening-prayer, which may teach women to contradict their husbands; and if it be not, yet looks like scolding: *Hold thy peace*, said Tobit to his wife; *for he is safe.* *Hold thy peace*, said she to her husband. And that frivolous story of his Dog following after them (with which some have made vain sport, and others may again) in Tob. 11. 4. appointed to be read at Morning-prayer, October the third. I come to Tob. 12. 12. appointed to be read at Evening-prayer October the third, where this is appointed to be read of the Angel Raphael: *Now therefore when thou didst pray, and Sarah thy daughter-in-law, I did bring the remembrance of your prayers before the holy one; and when thou didst bury the dead, I was with thee likewise.* And vers. 15. 'tis appointed to be read thus: *I am Raphael one of the seven holy Angels which present the prayers of the Saints, and which go in and out before the glory of the holy one.* Which words imply two gross errors: 1. That there are but seven holy Angels that wait upon God, and go in and out before him; which is contrary to the Canonical Scriptures, which say, *that thousands ministered unto him, and ten thousand stood before him*, Dan. 7. 10. which is generally by Papists as well as Protestants understood of holy Angels. See also Heb. 12. 22. Apoc. 5. 11.

Cornel à Lapid. Junius. Diodate, Willet in locum. *sands ministered unto him, and ten thousand stood before him*, Dan. 7. 10. which is generally by Papists as well as Protestants understood of holy Angels. See also Heb. 12. 22. Apoc. 5. 11.

See also A.B. Usher his Sum of Christian Religion, p. 118. where he saith, *that all the Angels do wait upon the Lord their God in heaven to execute his will.* 2. That those seven Angels are Gods remembrancers, to mind him of the prayers of his Saints, and presenters of their prayers to him. A kind of Heavenly Courtiers or Officers that do present to God and remember God of the good works (prayers and alms, &c.) of his holy ones; as if God did not regard or remember their prayers and

services without these seven Angels mediation or intercession. Which office (saith learned *Fun. in Tob. 12.* the Scripture doth no where give to created Angels but maintain to belong only to Christ; and which *12.* if there were nothing else, is enough to prove the absurdity and impurity of the Book; and to reject

Upon these ver.

is evil and unfit to be read in publick, yea to be bound up with the Sacred Word of God. And learned A.B. Usher (where before) reckons up all the offices of the good Angels to the souls and bodies of good men, but mentioneth not their presenting of the Saints prayers before God, nor remembering God of them. And 'tis a

Sum of Christian Religion, pag. 118.

Doctrine and place of Scripture (as you call it) that makes much for the Papiests Idolatrous invoking of Angels. And 'tis contrary to the Doctrine of the Church of England, and of other Reformed Churches, and of the Canonical Scriptures, which say, That

Which is a good argument there is no such thing, Bishop Prideaux Fascic. cont. c. 4. S. 2. q. 1. p. 169. Article 7th.

Jesus Christ the second Person in the Sacred Trinity; the Angel of the Covenant, (as he is called Mal. 3. 1.) is the only person that doth present the prayers of the Saints to God, and that he is our only Mediator of Redemption and Intercession, as may be fully proved by Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 25. 1 Joh. 2. 12. Revel. 8. 3, 4. And the last Collect in the Litany, and the Collect for St. Stephens day, which prayers say, That Christ is our only Mediator and Advocate. And by the Homily of Prayer, Tom. 2. Part 2. p. 115. and Part 3. p. 118. where 'tis said thus: *In the word of God the Holy Ghost doth plainly teach us, that Christ is our only Mediator and Intercessor with God, and that we must not run or seek to another. See also A.B. Usher's Sum of Christian Religion; p. 166, and p. 176. where he sheweth, That one part of Christs Intercession for us, doth consist in his presenting our prayers unto God, and making them acceptable in his sight. And 'tis contrary to Psal. 8. 4. Psal. 111. 5. Psal. 112. 6. Levit. 26. 42. Luk. 12. 6, 7. and many other places of Sacred Scripture; where 'tis said, That God is mindful of his people, and of his Covenant made with them. Yea, that he doth hear what his people say, and take special notice of what they do; yea, and record what they say and do. Read Mal. 3. 16. Then they that feared the Lord, spake often one to another, and the Lord hearkned, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. If God take notice of, and record what his people say one to another, then without doubt he takes notice of, and remembreth the prayers which they make unto himself; and therefore he needs no such remembrancing Angels as this feigned Raphael speaks of. to put him in mind of his Saints prayers. And he hath appointed Jesus Christ to*
present

present the prayers of, and make Intercession for his people, *Joh. 27.* Him hath the Father sealed, and appointed, *Heb. 3. 12.* to the office of a Redeemer, and of making satisfaction for the sins of his people, and Intercession for them; as Bishop Reynolds very learnedly sheweth upon *Psal. 110. pag. 383, 384, 387, 388, &c.* And Christ hath undertaken the work of our Redemption, and making Intercession for his people. He was not only made a surety to us of a better Covenant, *Heb. 7. 22.* but he also is said to come to do the office of a surety, *Lo I come to do thy will O God, Heb. 10. 5, 7, 9.* God fitted him, and prepared him for the work of our Redemption, *v. 5.* and Christ voluntarily undertook it, *Then said I, Lo, I come (in the volume of thy Book it is written of me) to do thy will O God, v. 7, 9.* Hence doth he call himself the good Shepherd that doth lay down his life for his sheep, *Joh. 10. 11, 15.* which Doctrine is (saith the Reverend Bishop) the rock and foundation of all the Churches comfort; and therefore the Doctrine held forth in the foresaid feigned story of *Tobit*, is the more pernicious and abominable, being so destructive of our Lord and Saviours right, and of all good Christians sure and solid comfort; and those men that refuse to give their unfeigned assent and consent thereunto, and to its use and publick reading, are the more excusable, not to say commendable, for denying themselves so far as they have done, rather than do that, or consent to the doing of that which is (as you see) so much conducing to Popish Doctrine and practise, and contrary to Gods sacred and precious truth, the honour and interest of Jesus Christ, and the comfort and welfare of all good Christians.

In the Months of *September* and *October* all the Book of *Judith* is appointed to be read in publick in Churches and Chappels. Where, to pass by many of the falsities that Orthodox learned Divines (both ancient and modern) do find in the History, if it may be so called (for the Text saith, that 'twas acted, and therefore pen'd, after the captivity, yea after the return of the Jews to *Jerusalem*, as is clear in *chap. 4. 3.* and *chap. 5. 19.* and then there was no true *Nabucodonosor* King of the *Assyrians*, as may be gathered from the Books of *Daniel*,

Ezra and *Nehemiah*. And 'tis therefore thought to be but a * fiction or meer Romance, and was intended to procure favour from the Roman Emperour or his Deputy in the Jews Country; for the distressed Jews, which was the drift of

* Bishop Prideaux, *Fascic. controvers.* c. 1. q. 2. p. 16.

Achior's good speech and counsel, or else to work their ruin by some such

such crafty and deceitful and bloody woman as Judith was, and by such wicked practises, as she is said to use, (as may be gathered from Chap. 8. 35.) in chap. 9th.

2. Judith prayeth unto God, and therein commends the deceitful and cruel fall of Simeon, Gen. 34. which God the Holy Ghost by righteous Jacob condemns, Gen. 49. 5. And also prayeth God to prosper her feigned tales and lies, Give into my hand the power that I have conceived: smite by the deceit of my lips, the servant with the Prince, and the Prince with the servant; break down their stateliness by the hand of a woman; and make my speech and deceit to be their wound and stripe, who purposed evil things against thy Covenant, Chap. 12. 3, 4, 9, 10, 13. And chap. 10. 12, 13. she tells two or three lyes to compass her design: And she said, I am a woman of the Hebrews, and am fled from them, for they shall be consumed. There is one lye at least. And I am come to Holopernes the chief captain of your army, to declare words of truth. There's another lye. And I will shew him a way whereby he shall win all the Hill-country without losing the body or life of any man. There's another lye. And in chap. 11. there are many more lyes, yea a most abominable series of treachery, swearing, flattering, equivocating and dissembling, and all covered with the fair pretence of Religion, to the great dishonour of God, and the scandal of Religion, the opening of the mouths of the wicked to blaspheme, and speak evil of God, Religion, and good men. I pray read the words, and seriously consider them, and then judg whether they do not tend more to the destruction than the edification of the ignorant hearers and readers, and teach more evil than good manners. vers. 5. Then Judith said unto Holopernes, receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lye unto thee this night. v. 6. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee, and my Lord shall not fail of his purposes. v. 7. As Nebucodonosor King of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing; for not only men shall serve him by thee, but also the beasts of the field, and the cattel, and the fowls of the air shall live by thy power under Nebucodonosor, and all his house. v. 8. For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the Kingdom, and mighty in knowledg, and wonderful in feats of war. v. 9. Now as concerning the matter which Achior did speak in thy counsel, we have heard his words, for the man of Be- * Chap. 5. 18, &c.
thulia saved him, and he declares unto them all the

words that he had spoken. v. 10. Therefore O Lord and Governour, reject not his word, but lay it up in thine heart, for it is true, for our Nation shall not be punished, neither can the sword prevail against them, except they sin against their God. v. 11. And now that my Lord be not defeated and fru-

* It meets, not overtakes them, if this be true.

strate of his purpose, even death is now fallen upon them, and their sin hath * overtaken them, wherewith they will provoke their God to anger whensoever they shall do that which is not fit to be done: 12. For their vituals fail them, and all their water is scant, they have determined to lay hands upon their camel, and purposed to consume all those things that God hath forbidden them to eat by his Laws. v. 13. And are resolved to spend the first fruits of the corn, and the tenths of the wine and oyl which they had sanctified and reserved for the Priests that serve in Jerusalem, before the face of our God,

† Did not David and his men eat the shew-bread, and did he sin in so doing? did not our Saviour justify them in eating of it in that extremity? *Mat.* 12. 3, 4. and were not these besieged *Bethulians* in as great extremity as David and his men were. Which place plainly shews that a rigorous observation of Ceremonies must give place to necessity, saith *Diodate* upon the place.

* Had King *James* who discovered the *Papists* Powder-treason, heard her, he would have examined her a little, and found out her dissimulation. Had any Non-conformists uttered such

words in any of their works, Mr. Debater would no doubt have cried out Treason, treason, &c. and yet to the reading of this he gives assent and consent for instruction of people in manners. *Art.* 6.

B. Prideaux. Fasc. cont. c. 1. q. 2. p. 16.

the which things it is not lawful for any of the people so much as to † touch with their hands. v. 14. For they have sent some to Jerusalem, because also they that dwell there have done the like, to bring them a license from the Senate. 15. Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. But now comes the double iniquity. 16. Wherefore I thine handmaid knowing all this, am fled from their presence, and God hath sent me to work * things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. 17. For thy servant is religious, and serveth the God of heaven day and night. Now therefore my Lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sin.

v. 18. And I will come and shew it unto thee;

thee; when thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. v. 19. And I will lead thee through the midst of Judea, until thou come before Jerusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me, according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Now I pray seriously consider all her words, and search whether you can find so many lies told at one time by one person (except in the Popish Legends) and all hid under the cloak of Religion, prayer, revelation and affection, when nothing was intended but murder and mischief, as the two next Chapters plainly shew, was her design. I know there may be good use made of this story or fiction, to teach Kings and great men, Generals and others, to take heed of entertaining of fair-faced and smooth-tongued Women, lest they be deceived, shamed, yea ruined by them; and 'tis to be feared some persons may (the Lord restrain them) take example by Judith to lye, swear, dissemble, equivocate, and do any thing to compass their bloody designs against the Princes and Potentates of the world, and may think it lawful to use unlawful means to obtain (as they judge) a good end, (as the Monk of Swinstead-Abby did against King John, who poisoned him in the Chalice; and those wicked wretches that poisoned the Emperour Henry the seventh in the Host, and those wicked bloody Papists that stab'd King

Henry the * third of France with a knife, in the belly; and King Henry the fourth his successor in the mouth, and at the heart. All which Mr. Prin speaks of in his *Rome's Master-piece*, p. 34. and an Indian nut, that the confederate Papists had prepared for King Charles the first. From which and the like bloody designs and practises, the Lord in mercy preserve King Charles the second, and all his Royal Relations and loyal subjects) especially when

* If I mistake not (saith Dr. Jer. Taylor's *Sermon at St. Maries in Oxford upon November 5th*, p. 19.) it was Pope Sixtus Quintus, who sometimes pronounced a speech in full Consistory, in which he compares the assassinate of Jaques Clement upon Henry the third, to the exploits of Eleazar and Judith, where after having aggravated the faults of the murdered King,

he concludes him to have died impenitent, denied him the solemnities of Mass, Dirge & requiem for his soul; at last he ends with a prayer, that God would finish what in this bloody manner he had begun.

they shall hear and read that her treacherous and bloody fact is so much, and by such men commended, and held forth for peoples example of life and instruction in good * manners, and as part

* Art. 6. † See Preface to the Common-prayer-book, Parag. 4.

of the Old Testament, at least † agreeable to the will of God. I beseech you to read over all this, and examine and consider it well, and then I make no question

but you'll see cause enough to tear these two fabulous, erroneous, and dangerous Books out of our Bibles, and cast them out of our Churches.

Methinks, seeing the ancient Fathers so ordered the matter, the whole * Bible, or the greatest part thereof should be read once every year,

* See Preface concerning the Service of the Church, Parag. 1.

and seeing that Order is called a † good and decent order, and fault found therein hath been altered, broken and neglected by planting in * uncertain stories and legends—

† Ibid. Parag. 2.

* Are not the stories of Tobit, Judith, Susanna, Bell and the Dragon, as uncertain, *Ex Historicis Apocryphis, incertum est an Tobias & Judith cum fragmentis de Susanna, Bell & Dracone habeantur pro Dramaticis potius quam veris narrationibus?* Bishop Prideaux Fascic.com. c. 1. q. 2. p. 16.

that commonly when any Book of the Bible was begun after three or four Chapters were read out, all the rest were unread; this corruption should not be continued still, as the directions for proper Lessons plainly shews it is, so doth the Kalender. For there is not one Chapter of either of the Books of Chronicles, in which Books are many things that are not so plainly and fully set down in the Books of the Kings. And also the whole Book of the

Canticles (which shews the excellency and mutual love of Christ and his Church) is neglected, and but twelve Chapters of the Prophecy of Ezekiel are appointed to be read in the whole year, the other thirty-nine, especially that exceeding profitable and remarkable Chapter, Ezek. 16. wherein God takes special care, and gives a special charge to have Jerusalem know her abominations, v. 2. and to take notice of his extraordinary love towards her, v. 6.) are left out, and several other Chapters in other Books of the Old Testament, in which are things very profitable to be read for the understanding of other places of Scripture, confirmation of Doctrine, and instruction in good manners. And there is appointed to be read as a Lesson,

but

but one piece of a Chapter of the Book of the Revelations (that excellent Book, which hath so much concerning the Church of God in this latter end of the world, and discovers so much of the Antichrist and other enemies of Christ and his true and pure Church; of which Book Christ saith, *Blessed is he that readeth, and they that bear the words of this Prophecy, and keep those things that are written therein, for the time is at hand*, Revel. 1. 3. And that if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things that are written in this Book, Revel. 22. 19.) and that is the 19th Chapter, and that but to the 17th verse, and that as obscure and mysterious, and as hard to be understood as most of the rest of that holy Book, and the rest that is omitted more easie (most of it) to be understood than that; and to be sure much more profitable for the Church of Christ than the 24th Chapter of Ecclesiasticus is, which is appointed to be read by special order upon the 24th of August, St. Bartholomews day; and to be more sure, than those that are appointed to be read out of Tobit and Judith; and yet there are above 120 Chapters of Apocryphal Books appointed in the Kalendar, to be read in one year. And whether appointing them, and punishing Ministers for reading those other of the Books of Scriptures, be not a virtual taking away the words of that Book, I humbly leave to your consideration.

And seeing your Convocation-men (who Can. 139. call themselves the Church of England) say they have ordained nothing to be read but the pure word of God, or that which is agreeable to the same. If a great part of the pure word of God, must give place, as less † conducing to the instruction of people in good manners, than the Apocryphal Scriptures do, methinks they might have done well to have left out all such parts, and passages, and expressions of them, as are not agreeable to the pure Word of God, as they do in Ecclesiasticus 25.

† Except certain Books and Chapters which be least edifying, and might best be spared, and therefore are left unread. Vide, Order how the rest of the holy Scripture is appointed to be read. Parag. 1.

which is appointed to be read only to the 13 verse. And in Ecclesiasticus 30. which is to be read only to 18th verse. And Ecclesiasticus 46. which is to be read only to v. 20. where the 20th verse, which saith, *Thus Samuel prophesied after his death, and shewed the King his death, and lift up his voice from the earth to prophesie, to blot out the wickedness of the people*; is omitted, because as I suppose, the ancient Fathers have judged

judged it to be contrary to the pure Word of God; and if upon that account that be left out, 'tis thought that upon the same account, Chap. 48. should be cut off at v. 13. or that left out which saith, that nothing, as the old Translation, and as Junius hath it, *ulla res*, or as the last hath it, *No word could overcome Elizeus*, and that after his death his body prophesied. For every Book of the *Apocrypha* hath falsehoods

in Doctrine or History, as the learned † A.B. Usher † Sum of Christ. saith, and shews in many particulars in every Relig. p. 14. 15. Book; where 'tis observed by him and Jerome,

* *Fascic. controu.* and Bishop * Prideaux, that Philo the Jew, who C. 1. q. 2. p. 14. lived since Christ, is judged the Author of the Book of *Wisdom*, though he would make the

† See the Title, world believe that † Solomon was the Author of and c. 9. the old it.

Translation. Now I pray give me leave to propose to the godly wise some few passages I have glanced upon in reading that Book, whether they are agreeable to Gods pure Word.

1. Whether that be true and agreeable to Sacred Scripture, The God made not death, *Wisd.* 1. 13. seeing it is said, *Gen.* 2. 17. *In the day that thou eatest thereof, thou shalt surely die.* And *Heb.* 9. 27. *It is appointed unto all men once to die, and after that to judgment.* Pray who but God hath appointed it? and whether God may not as well be said to make death as darkness? *Gen.* 1. *Exod.* 10. 21, 22. *Josh.* 14. 7. *Psal.* 104. 20. *Thou makest darkness.*

2. Whether there be no poyson of destruction in any of Gods creatures, as 'tis said there is not, *Wisd.* 1. 14. seeing Adders, Asps, Serpents, Toads, Spiders, &c. have poyson in them? as is evident, *Deut.* 34. 14, 33. *Job* 20. 16. *Psal.* 58. 4. *Psal.* 140. 3. *Rom.* 3. 13. And was not King John poysoned to death?

3. Whether that be a true and a good expression, and agreeable to Gods pure Word, which is in *Wisd.* 2. 2. *For we are born at all adventures?* in the Latin 'tis thus, *Casu nati sumus*; i.e. *We are born by chance?* Seeing the expression sounds very ill among Christians, who

deny chance, and ascribe all events to Gods Providence, the Scriptures indited by the infallible Spirit of God, being the rule alone for Doctrine and manners to them; saying, *That a sparrow shall*

Magic. Phis. 1. *not fall to the ground without the Providence of God, and that our hairs are* 1. c. 3. p. 57. *numbered, Mat.* 10. 22, 30. *And that God begat us, and formed us, Deut.*

32. 18. *Iſa.* 44. 2. And *Job* telleth us, that *God* brought him out of the womb, *Job* 10. 18. Now I hope you will not say, that *God* doth cause any thing by chance, or at all peradventure; because all things are ordered and come to pass according to the counsel of *God*, *Act.* 1. 23. *Act.* 4. 28. and the † Reverend † Sum of Christian and learned A.B. *Uſher*, (whom we Christians Relig. p. 109, 110 should credit more than *Philo* the Jew) saith expressly, That nothing cometh to pass by meer hap or chance, but as *God* in his eternal knowledge and just will hath decreed before, should come no pass. And that of wise *Solomon*, *Prov.* 16. 33. is very remarkable, The lot is cast into the lap, but the whole disposing thereof is of the Lord.

2. The words are not true. *quoad nos homines*, but sound very ill in the School of Philosophy as well as of Divinity; for Philosophers tell us, That chance is a cause by accident of those things which are undertaken without election or counsel; and an effect by accident is that which doth happen besides the intention of the agent. And they make this difference between Fortune and Chance, That fortune is ascribed to those things that are endued with reason and will; as when a man digs a Well and finds a treasure, finding the treasure an effect, they say, by accident, and is by them ascribed to Fortune. And Chance they say, is a cause of the events which do happen about things that are destitute of will and reason; as when a glass falls from a table upon the ground. yet is not broken; this, they say, is an effect by accident, and is by them ascribed to Chance. But now we have reason and will when we are born; and our parents also, who are the chief agents in our birth, have reason and will, and do act in our births, not only as natural agents, but also as rational creatures, and are causes by themselves of our births; for they do effect *Causa per se* our births by their own faculty, that is, by nature or counsel; and they do not effect our births by accident, by a strange faculty, that is, besides the propension of nature, or purpose of mind; neither do we our selves in our births so act; for we have a natural inclination when our Months are finished, to be born; and our Parents have the like natural propension to bring us forth; and therefore we cannot be truly said to be born by chance, or at all adventure, or by fortune; and if so, then our births should be effects by accident, that is, happen besides the intention and expectation of the agent, which cannot be, for our birth is intended and expected.

3. Besides too, I do not remember the word applied to all among us, but only to bastards, who indeed in our common discourse are said

to come, or to be born by chance, but untruly too, as is shewed above. But this sense would sound very ill among us, if applied to all persons; how to make a true and good sense of the words I know not.

4. Whether that be an universal truth and agreeable to Gods word in *Wisd.* 3. 12, 13. to be read *October* 14. speaking of the ungodly that despise wisdom, thus: *Their wives are foolish, and their children wicked, and their off-spring cursed.* Was not *Abigail* the wife of churlish drunken ingrateful *Nabal*, a wise and chaste woman, who by her prudence pacified incensed *David*, and saved her husbands and servants lives, and restrained him from shedding innocent blood? And was *Jonathan* the Son of *Saul*, a wicked man and cursed? was King *Hezekiah* the Son of wicked King *Ahaz*, a wicked and cursed child? Is it not directly contrary to Gods pure Word, which shews that *Ahaz* was a wicked man, and that *Hezekiah* was an eminently godly man and King, as may be seen, *1 King.* 16. 20. *2 King.* 18. *2 Chron.* 26. *2 Chron.* 29. *2 Chron.* 30. *2 Chron.* 31. 20. And was *Abijah* the Son of wicked *Jeroboam* who made *Israel* to sin, a wicked child, and cursed off-spring? Doth not the Lord say of him thus, *That all Israel shall mourn for him, for he only shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam?* *1 King.* 14. 13. Doth it not hence follow, that none of the wives of wicked men are wise, and none of their children shall be saved? And it will not shift it off, by saying that the words are only indefinite, and sound no more but this, that some wicked mens wives are foolish, that is, light and wanton, and that some of wicked mens children are wicked and cursed; for so it may be said of truly godly mens wives and children, as we may see in *David* and *Solomon*; and then what punishment or discouragement is this more to the ungodly than to the godly? and therefore that is not the sense, and was not the meaning of the Author, but the former, which is false, and disagreeable to Gods pure word of truth.

5. Whether that in *Wisd.* 3. 16, 17, 18, 19 verses, be agreeable to the pure word of God, which is, *As for the children of adulterers they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out; for though they live long, yet shall they be nothing regarded, and their last age shall be without honour; or if they die quickly, they have no hope, neither comfort in the day of trial. For horrible is the end of the unrighteous generation?* Now I pray are these things universally true of

Bastards,

Bastards or not; that they are not so, consider.

~~What~~ A.B. Usher saith of this, see his cruel sentence against Bastards. *Sum. of Ch. Relig.* pag. 16.

1. That *Jephtab* was a bastard, *Judg.* 11. 1, 2. and yet he came to his perfection; and though he was cast out, so as he did not inherit his fathers land, yet he lived long, and he was regarded, and his last age was with honour; for he was a valiant, vertuous, and victorious man, and was chosen first by the *Gileadites* to be General of all their forces, and afterward he was chosen *Judg* of all *Israel*, and he ruled *Israel* six years, and he had hope and comfort in the day of trial; for he is reckoned by the *Apostle* amongst those believing woribies, of whom he saith, that the world was not worthy of them. *Heb.* 11. 32. 38. he was endued with the spirit of prudence and fortitude, yea and was a truly godly man, as appears by his prudent and just dealing with the *Ammonites*, and his conscientious keeping of his rash vow, though 'twas so much against his own interest, and disadvantageous to his only child. And his death was not more horrible than other mens; the *Scripture* speaks no evil of his death, (as it doth of several wicked mens, *Sauls*, *Ahabs*, *Achitophels*, *Jeborams*, *Fezabels*, and *Judas's*, and others) but only that he died after he had judged *Israel* six years, and that he was buried in one of the cities of *Gilead*, his own country.

2. 'Tis against the expresse Text of *Scripture* and scope of the Spirit of God in *Ezek.* 18. 4, 8, 17, 20. which saith, That it shall be no more said, that the parents have eaten sowre grapes, and the childrens teeth are set on edge. For the soul that sinneth it shall die. The children shall not be punished for the fathers fault.

3. *Adulterers* and *Adulteresses*, that were infamous by their own fault, have had hope, and have been saved, as we may see in *K. David* and *Rahab*, and therefore sure *Bastards* that are not infamous through their own default, but only (as such) through the sin of their Parents, may have hope, and may through Gods mercy upon their repentance for their own sins, and faith in *Christ*, be saved eternally.

4. If this of *Philo* were universally true, then no man could ordinarily be fully perswaded, and sure of his *Salvation*; which is a Doctrine, that may bring true born children into an uncomfortable condition, and make them almost without hope, and bring them to a terrible end.

15. *Pharez* the son of *Judab*, begotten adulterously upon his Daughter-in-law *Tamar*, was a bastard. *Gen.* 38 and yet was no sufferer

miserable person as the Author of the Book of *Wisdom* describes a bastard to be. For he was a hopeful, yea a blessed man: God blessed *Pharez*, that among the Posterity of *Judah* it was said, in craving a blessing on a family, *Let thy house be like the house of Pharez*, whom *Tamar* bare unto *Judah*, *Ruth* 4. 12. Yea, he was honoured with being one of our Lord and Saviour *Christ's* Progenitors, according to his humane nature, as ye may see by comparing *Ruth* 4. 18, 19, 20, 21, 22. 1 *Chron.* 2. 4, 5. *Mat.* 1. 3. *Luk.* 3. 33.

The ninth Chapter is called Solomon's Prayer in the old Translation.

6. Whether that in *Wisd.* 8. 19, 20. (said to be spoken of *Solomon*, as the words preceding and succeeding shew) be agreeable to Gods pure word, viz. *For I was a witty child, and had a*

good spirit; yea rather, being good, I came into a body undefiled; and do not rather savour of much base pride, and be not directly contrary to true *Solomon's* Doctrine, *Prov.* 27. 2. *Let another man praise thee, and not thy own mouth, a stranger and not thine own lips:* and do not smell

* Upon this account Bishop *Prideaux* condemns this Book, *Fascic. controuv.* c. 1. q. 2. p. 14.

† *De Bello Judaico.* l. 2. c. 7.

very rankly of the * *Pythagoreans*; and the *Pharisees* error, who held, That the souls of good men when they die, go not immediately to heaven and there remain, but into the bodies of other good men; as † *Josephus* relates of the *Pharisees*: Yea, and do not virtually deny original sin?

for he saith, that he had a good spirit, which I take to be meant of his soul; for 'tis in the *Latin*, *Bonam animam sortitus eram*; and that he was good, (i.e.) of a good soul, and that he came into a body undefiled, (i.e.) with sin. what else is or can be the meaning? For I am of their opinion, that hold that the first sin of *Adam*, our common father, was and is imputed to all us his posterity descending from him by ordinary generation, and that we naturally want that original righteousness which was in *Adam*, and that we are prone to sin, which proneness to sin is propagated to us by or with the seed of our Parents. Of which to discourse here would take up too much time and paper, but this I do but hint. I intend the *Pharisees* error, which I conceive is not agreeable to the pure Word of God, in *Zack.* 12. 1. which saith,

† *Funius* in *Locum.*

That God formeth the spirit of man within him, that is, in medio, in the midst of man, as the † *Hebrew* and *Latin* hath it; and it accords not with *Luk.* 23. 43. where *Christ* said to the penitent Thief, *This day shalt thou be*

with

with me in Paradise, that is, in Heaven. And 'tis contrary to Luk. 16. 22, 25, 26. which sheweth that the soul of *Lazarus* was carried into *Abrahams* bosom immediately after his death, and that there it remained, and was to remain. And not agreeable to Of this largely before in Article 13.

Mat. 25. 46. which saith, *That the righteous go into everlasting life.* Yea, and not consonant with Phil. 1. 21, 23. where the Apostle saith thus: *For me to live is Christ, but to die is gain.* What gain, if his soul went into another body, and not into Heaven?

And if any should say that *Philo's* opinion was, That all souls of all men, were made together by God in the beginning of the world, and treasured up until bodies be prepared for them, which was the opinion of many *Jews*, and of *Origen*,

as *Peter* † *Martyr*, and *Pareus* * inform † *Ioc. com. clas. prim. C. 12, Sect. 23. p. 82.*
me; I answer, that we have cause also * in Gen 2. 7.

1. I ask where the treasury is where these Souls are kept? in Heaven it cannot be, for there evil souls are not kept, for the evil Angels were cast out of Heaven as soon as they sinned. In Hell they cannot be neither, for there good souls that do Gods will are not cast. I might ask again, where then are they kept?

2. I ask, whether those souls, so long since made, have been idle, or active? if they have been idle and doing nothing, it seems absurd to say, that God should make so many souls so long time before-hand, to do nothing for his honour, seeing he made nothing in vain; and can as easily make them when bodies are prepared for them to act. If it be said they have been active and doing something, then that is either good or bad. *Pareus* informs me, that the *Jews* held that these souls were kept in Gods treasury until they were infused into bodies according to their merits; which implies, that some did good, and deserved to be put into good bodies, and others did evil, and deserved to be put into evil bodies, and so were by God disposed accordingly. An ingenious witty soul was put be-like into an undefiled body, as *Philo* seems to imply by his words.

But to this I answer, 1. That it seems the Heathens were not of this opinion; for they say of *Galba*, *Ingenium Galbae male habitat.*

2. This conceit hath no foundation in Sacred Scripture. For, 1. That which is alledged for their opinion, That God rested from all

his works, Gen. 2. 2, 3, 4. is easily answered thus: 1. That Christ saith, *My Father worketh hitherto, and I work*, Joh. 5. 17. 2. That God rested from making more or new species or kinds of Creatures, but not from making more or new Individuals or Particulars of those kinds which he had made.

2. In the History of the Creation (no, nor any where else in Canonical Scripture) there is no mention or intimation made of any such making all souls together; which being a thing of so great moment, would not be concealed, if any such thing had been.

3. But that the soul of Adam was made in the act * of its inspiration into the body of Adam, Gen. 2. 7. And there is the same reason of our souls and his, *Creando infunditur, & infundendo creatur*.
* *Augustin de Civit. Dei*, l. 12. c. 23. & *Pines* upon him.

4. 'Tis said in Zach. 12. 1. *That God formerth the spirit of man within him*; that is, as *Junius* observes 'tis in the Hebrew, *In medio, in the midst of him*; and therefore not made some thousands of years before 'twas infused into him.

5. Their conceit of being disposed according to their merits, is not agreeable to Sacred Scripture, which *Rom.* 9. 23. saith plainly of those Twins, that *God loved (i. e. chose Jacob to life everlasting) and hated Esau, (i. e. reprobated him) before they had done either good or evil*: Therefore their doing good or evil was not the meritorious cause of putting them into either good or bad, clean or unclean bodies.

Lastly, His body undefiled, is such another Judaical conceit or Poptical fiction; for what body of man, ordinarily begotten by man, is undefiled? *Job's* question, *Who can bring a clean thing out of an unclean?* includes this affirmative, That no man can do it: 1. It participates of Adam's first sin, and 'tis

† *Rom.* 5. 12. vide *Hildefram* upon *Psal.* 5. *Leff.* 55. p. 259.

impured to it. And 2. 'tis prone and disposed to sin as a leprous seed is to leprosie. Though it be said that spiritual infection, which is *in semine*, be not a certain occult disposition to sin, from which it comes to pass, that the soul created in the body, as a flower in a stinking place, doth contract from the body habitual and culpable viciousness even from its first union with it; so that the body is defiled participative

Vide *Baron. Exer.* 2. de origine animæ *Art.* 6.

vel imputativè, & dispositivè, and therefore not un-
defiled, as he speaks: *Subiectum quo, peccati est caro.*
Subiectum verò quod, persona: quia peccatum primo
intravit ratione corporis ad insciendam animam. Bishop
Prideaux Fascic. contrav. c. 3. de peccato, q. 5. p. 116.

ad 5. & ibid. q. 3. p. 112, 113. & p. 117.
*Semen * infectum esse, tanquam funale*
fasidum cui si flamma admoveatur, prodit
(quæ autem latebat) totius faciei graveolen-
tia, sic anima embrioni copulata, eamque
informans, actuat in semine latens virus,
quo fiat corruptio totius compositi.

I might except against Ecclesiasticus
1. 14. where 'tis said, *That the fear of*
the Lord was created with the faithful † in
the womb, and many other passages in
the Apocryphal Books; but these may
suffice, and make men look more nar-
rowly into the errors and contradic-
tions that are in them to Gods pure
word, yea in some parts of those
Chapters that are appointed to be read
publickly in our Churches, and methinks should cause them all to
be turned out of the doors of our Churches and Common-Prayer-
Book, especially seeing Reverend Bishop Jewel in his Defence of his
Apology, c. 3. divis. 10. tells us, *That the old Council at Carthage com-*
manded that nothing should be read in
Christs congregation, but the Canonical
Scriptures. Which words (saith he)
are to be found in the Council of
Hippo, which is the abridgment of the
third Council of Carthage, in these

words: *Scripturæ Canonicae in ecclesia legendae quæ sunt, & præter*
quas alia non legantur, that is, *the Scriptures Canonical which are to be*
read in the Church, and besides which nothing may be read. Et non oportet
libros qui sunt extra canonem, legere, nisi solos canonicos veteris & novi
Testamenti. That is, we may not read any Books that be without the
Canon, but only the Canonical Books of the Old and New Testa-
ment. There ye may find the Decrees of two of the Kings of France.
Lewis and Charles, In Templis tantum canonici libri, id est, sacra litera
legen-

Vide Article 9th
of the Church
of England.

* That is, the seed is infe-
cted as a stinking torch, to
which if fire be put, that
stink which before lay hid
doth appear; so the soul
joined to the Embrio, and
informing it, it ^{communicates}
that poyson which before
lay hid in the seed, where-
by the whole ^{composition} or
humane nature is infected.
† Which is conceived to
be contrary to *Psal. 50. 5.*
Ephes. 2. 1, 3, 5. the Ex-
hortation at Baptism in C.
P. B.

Def. of Apol. p. 371.

Vide, Homil. for Rogation-
week, Part 3. p. 230.

p. 6. c. 3. p. 110. p. 662

legantur. That is, *Let there be read in the Churches only the Canonical Books, that is to say, the holy Scriptures; and many other good sayings and testimonies to the same purpose.* And *Harding's* shift or addition to, or exposition of the Decree of *Carthage*, viz. *That nothing be read in the Church but the Canonical Scripture, sub nomine divinarum Scripturarum under the name of the Divine Scriptures,* will not help our Bishops; for they have appointed those Apocryphal Scriptures, which they have appointed in the Calendar to be read, as

* See the order in the Book of Common-Prayer for reading the first and second Lessons.

It is probable that by this order our Bishops have deceived our Parliaments, who believing them, searched not, and knew not that Apocryphals were to be read as Canonical Scripture.

parts of the Old Testament; for they say expressly, in their * order for reading the Lessons, *That they have appointed the Old Testament to be read for the first Lessons, and the New Testament for the second Lessons, throughout the year.* And in their Calendar to which they specially direct us for the finding of those Lessons, they appoint (as was said before, and is there to be seen) above 120 Chapters of Apocryphal Books to be read in our Churches and Chappels for

the first Lessons, many of which (as I have manifested) are contrary in many things to the pure word of God.

Obj. But Bishop *Prideaux* in answer to the Papists, (who say that the Apocryphals are called by the Fathers, Scripture, and Canonical) saith, with the Fathers, there is a twofold Canon: 1. *Morum*, of manners; 2. *Fidei* of faith; these, saith he, are sometimes called Canonical in the first sense, not in the second.

Ans. To which I answer thus: 1. That the Fathers were but men, and not infallibly guided by the holy and unerring spirit of God. 2. That they had their errors, and did contradict themselves. 3. That Mr. *Hilderham* (though he speak well of the Fathers) whom you say was a Conformist, proves by three good reasons, that our learned Divines in these days may know more, and have better judgment in Religion than the Fathers had: as, 1. They are born and bred in the knowledge and profession of the truth, and have known from their childhood the holy Scriptures, which are able to make them wise unto salvation, as the Apostle speaketh of Timothy. 2 Tim. 3. 15. Whereas most of the Fathers were bred and had lived long in Gentilism and heresie, before they came to the knowledge of the truth. 2. They enjoy the benefit both of all the Fathers own labours, and of the writings of many other learned men also, which

which the Fathers themselves could not do. A Dwarf may see farther upon a Giants shoulder, than the Giant.

3. They have the help both of far better Translations of the Scripture than the Fathers could have, and of the knowledge of the Tongues also, which the chief of the Fathers are well known to have been wanting in.

4. The Bishop saith nothing to that, that they are called Scripture.

5. That there are many erroneous Doctrines contrary to the Canonical Scriptures in those Books, and some in those appointed to be read, as I have shewed before, which may do much mischief to the true Church of Christ, and teach false Doctrine instead of good manners.

6. That they are not a good Canon for manners, as I have shewed in Tobit's wife her passionate bidding her husband, (who gave her good counsel) to hold his peace, and immoderate bewailing her Son, who was well, Tob. 10. 6, 7. (to which may be added Raguel's swearing, that Tobias should stay with him fourteen days), and in teaching Tobias to conjure, or spell away the Devil, Tob. 6. 16, 17. which Tobias practised, Tob. 8. 2, 3. and in the Angel Raphaels lying, in saying, that he was Azarias the son of Ananias the great, and of Tobias brethren, Tob. 7. 12. and in saying, that he was one of the seven Angels that did bring to remembrance Tobias and Sarahs prayers, and that did present the prayers of the Saints before the holy one, Tob. 12. 12, 13. And in Judiths lying, hypocritical dissembling, and swearing, to compass her treacherous and bloody design, and praying to God for to bless her deceit, and commending the wicked and cruel fall of Sennacherib, which God by Jacob condemned, Judith 9. 2, 3, 4, 10, 13. Judith 10. 12, 13. and Judith 11. Judith 12. which may, and no doubt will teach evil men and women more evil than good manners; and this too, not so much accidentally, as by themselves and their own nature.

7. The Canonical Scriptures are a sufficient Canon for Doctrine of faith and manners, and therefore there is no need of reading these Books to teach men good manners.

8. If the Popish Legends are not to be read in publick, because full of lies and fictions; then by the same reason should not Tobit, Judith, the History of Bell and the Dragon be read, which are full of such things.

Homily for Rogation week, Part 3d, p. 230. And no where can we more certainly search for the knowledge of the will of God (by the which we must direct all our words and deeds) but in the holy Scriptures.

Obj. But Bishop Irideaux saith, That the Apocryphal Books are read for their conformity for the most part with the Canonical, as ancient and sacred

sacred Homilies, to inform and teach good manners, not to confirm Doctrine. Fasc. cont. c. 1. q. 2. p. 16. & loc. 4. Sec. 3. q. 6. p. 237.

Ans. To this I answer, as before, 1. That the word of God is a perfect and perspicuous rule for Doctrine of faith and good manners. 2. That there are many things in those Books inconformable to the Canonical Scriptures both for Doctrine and manners, as the Bishops answer (*maximè ex parte*) implies, and as I have plainly shewed, and therefore they are not sacred Homilies fit to be read in publick to teach people manners, 3. That they do not explain

* *Ecclesiasticum* or the Book of Wisdom faith, the first Prologue to it contains many dark sentences and particulars.

A. B. *Usher* Sum of Ch. Relig. p. 15. and *Diodore*, say and shew that *Baruch* is contrary to Sacred Scripture: and in 2 *Mac.* 12. 42, 43, 44, 45. is a prayer for the Dead, which is condemned by all our sound Divines.

many things in the Canonical Scriptures, but are as obscure, as I hinted before, the 24th Chapter of *Ecclesiasticus* is, and might be manifested in many more; yea they obscure the holy Scriptures, and render them doubtful; yea they are contrary to the Canonical Scriptures. 4. If their conformity to the Canonical Scriptures, for the most part, be a sufficient reason for their appointment to be read in publick, I humbly conceive that there might be found many Nonconformists works, as Mr. *Allen's* *Placidie Pietatis*, Mr. *Ball's* *Catechism*, a *Treatise of the Covenant*, Mr. *Burrough* his four *Treatises*, Mr. *Dod*

upon the Commandments, Dr. *Jacomb* upon *Rom. 8.* Mr. *Jeames* his mixture of Scholastical, with Practical Divinity, wherein he hath clearly worsted your great *Goliaths*, Dr. *Hamond*, and Dr. *Taylor*, Dr. *Manson's* work upon *Famea* and *Jude*, Dr. *Spurstow* of the Promises, Mr. *Watson's* Sermons, and many others, (which I name not, because I have not read them) more conformable to the pure word of God than those Apocryphal Books, but especially the learned Assembly of Divines, their larger and shorter Catechisms, and Confession of Faith, (commended by learned A. B. *Usher*, as the best that ever were made by any Church since the Apostles times) in which I believe the severest Conformist that is, cannot by all his wit and learning clearly prove by Canonical Scripture any error either concerning Faith or manners, and therefore sure (if the Bishops reason be good) they are more fit and profitable to be appointed to be read and taught in publick than the Apocryphal Books that are appointed by our Bishops.

Papists ('tis to be feared) will say that *Th. Aquinas* his *Sums*, and *fr. Lombard* his *Sentences* collected out of the ancient Fathers, are for the most part conformable to the Canonical Scriptures, and that therefore by our Bishops reason, they may be read as well as the Sacred Scriptures, at least for instruction for manners; what they will say for their lying Legends (as Protestants commonly call them) I know not; but I am sure, that several of our learned Protestants as well as *Jerome* and *Augustine* of old, look upon *Tobit* and *Judith*, the History of *Susanna*, *Bell* and the *Dragon*, to be but *Comedies*, *Romances*, or feigned Stories, such as the Popish Legends are. A B. * *Usher* calls * Sum of Christian Relig. many of the Apocryphal Books. *fables*. p. 15, 16. Bishop † *Prideaux* saith, 'tis uncertain † *Fascic. contr. cap. 1. q. 2.* whether *Tobit*, *Judith*, the fragments pag. 16. of *Susanna*, *Bell* and the *Dragon*, are not rather to be taken for Comedies or fictions, than true Narrations. *Diodore* in his Advertisement concerning Apocryphal Books, saith, ' That the Apocryphal Books were always filed by the Ancients false and supposed Books, bastard and reprobable ones. See him there of *Tobit*, *Judith*, and of the History of *Susanna*; of *Tobit* he saith, * That the matter of the Book is full of strange Narrations, that have neither ground nor conformity with Authentical Scripture, as those of the love of a Devil to a chaste and holy maiden, of the death of her husbands, of the manner of driving him away, of binding him to a certain place, of the long conversing of the holy Angel with him, things which do savour of a Jewish fable, composed for delight, to give some instruction of vertue, according to the manner of that Nation; which seems to be confirmed, because neither in *Josephus* (a curious searcher of Jewish Antiquities, (as Bishop *Prideaux* assures me) nor any other Jewish Author, there is any tract of this History. That *Judith* is a feigned Narration, he proves by undeniable Arguments. The Additions to *Daniel*, of which the *Song of the three Children* is part. (part of which was gotten into our Common-Prayer Book in the *Benedicite*), and the History of *Susanna*, and *Bell* and the *Dragon*, are other parts. *Ambr. Polanus* affirms, that St. *Jerome* and *Augustine* call them *Fables*. *Polan. Syntag. l. 1. c. 34. p. 63.*

Obj. But Bishop *Prideaux* saith further, in answer to this Objection, [That Canonical Scriptures are laid by, and Apocryphals substituted in their stead to be read in publick.] That is

Bishop Prideaux Falsc. Con-
is overliarum, cap. 1. q. 2.
p. 16.

ding, that is not always proposed, which is
in it self most excellen, but that which
doth most serve to the edification of the
hearers, 1 Cor. 14. 26. That when

their Apocryphals are read they are not equalled with Canonicals, but are
interposed as certain easie institutes, which excite the slower hearers to
embrace the Canonicals, as Homilies and Sermons do.

Ans. To this I answer: 1. That these things are said, but not
proved. 2. That if the Bishops Answer be to the Objection, his
words imply, That the reading of the Apocryphals (which are fa-
bulous, erroneous and contrary to the word of truth) is more infer-
vient to the edification of the hearers than the reading of Gods holy
and pure word of Truth is; which I deny, and prove to be false
thus: That which is either the pure Word of God, or is consonant
thereunto, and so free from fabulousness, falseness, approbation or
toleration of evil, must needs be more conducing to edification of the
hearers than that which is fabulous, false and contrary to the Word
of God, both for Doctrine of faith and manners, and approves of and
tolerates sin; but that the latter is so of Apocryphals, I have proved,
and the former you dare not deny of Canonicals: Ergo, your Apo-
cryphals do not conduce more to the edification of the hearers than
the pure and true Word of God doth. 2. Thus, that which teach-
eth false things, and evil manners, doth not edifie the hearers more
than that which teacheth nothing but the truth and good manners.
But, Ergo, your Apocryphals do not build upward, but downward;
they do edificare ad Gehennam, as Tertullian; ad ruinam, as another
speaks; they build men down to Hell, and prepare men to destruc-
tion. Their publick reading actively scandalizeth; for a scandal is a

word or deed spoken or done, yielding in
Aquinas 22. q. 43. another occasion of sinning, and you can-
scandalum edificium vel fa- not plead, that 'tis accidental, as the
rum minus rectum præbens said of Gods Word; for the reading
alteri occasionem ruithe. and preaching of Gods Word is com-
manded, and so necessary; but reading

of Apocryphals is not commanded by God, and is therefore unnec-
cessary, and being erroneous both for matters of faith
* Aquin. 22. q. 43. and manners, is of it self * inducitur in sin, as sin-
a. 1. ad 4. ful opinions, affections and practices, as may
be by any understanding Christian, &c. evidenced in
those Particulars I have instanced in before. It is manifestly evident, that

if not for authority, yet for edification they are made rather superior than equal to the Canonical Scriptures, that are laid aside to make room for those Apocryphals as more edificative than they. 4. Apocryphals are not more easie institutes, exciting to the imbracing of the Canonicals, but rather to the rejecting of them in the matters of faith and good manners. 5. Suppose they were such institutes, yet it will not follow that such erroneous Books should be publicly read, because of the greater parts easiness and conformity to the word of Truth; for they may * corrupt their souls with erroneous opinions and affections, and lives with wicked practices.

* Let us cast from us corrupt Doctrine that will infect our Souls, Homily of the Resurrection, p. 196.

6. No corrupting-Homilies or Sermons are to be appointed to be read or preached in publick in the Church; for all things are to be done to the edification of the Church, 1 Cor. 14. 26. 7. Apocryphals are appointed to be read in Cathedrals as well as in Country Parochial Churches. Now you will not say, that in Cathedrals where the Bishop, Dean, and Prebends sit and hear, are the popular and duller or slower sort of hearers. This therefore is no true and satisfactory answer, but a meer pretence and put-off.

ART. XVII.

That the Pope or Bishop of Rome is the supreme Head of the Universal Church of Christ above all Emperours, Kings and Princes, Pastors, People and Churches.

THIS I renounce, because tis contrary to the Doctrine of the Church of England, which in Article of Religion 37. saith thus: *The Queens Majesty hath the chief power in this Realm of England and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes do appertain, and is not, nor ought to be subject to any foreign jurisdiction.* Where we attribute to the Queens Majesty the chief Government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our Princes the ministring either of Gods word, or of the Sacraments, the which things the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testifie: But that only prerogative which we see to have been given always to all godly Princes in holy Scriptures, by God himself, that is, that they should rule all Estates and degrees committed to their charge by God, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers. The Bishop of Rome hath no jurisdiction in this Realm of England. And I add (as Dr. Reynolds offered at the Conference at Hampton-Court, pag. 37.) *that he ought not to have any here.* Of which God willing and permitting I shall say more hereafter, though much be said already in the 1st Article of Popery renounced as before.

The Articles of Lambeth, the Doctrine of the Church of England and Ireland.

THE Articles of *Lambeth* made by Dr. John Whitgift A.B. of *Canterbury*, Dr. Fletcher Bishop Elect of *London*, Dr. Vaughan Bishop Elect of *Bangor*, Dr. Tindale Dean of *Ell*, Dr. Whitaker, Dr. Chaderston, and Mr. Perkins, &c. as I find them in Dr. Haylin's *Cyprianus Anglicus*, l. 3, p. 204. and as I find them among the Articles of *Ireland*.

1. God from all eternity hath predestinated certain men unto life, certain men he hath reprobated.

2. The moving or efficient cause of Predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God.

3. There is predetermined a certain number of the Predestinate, which neither can be augmented nor diminished.

4. Those who are not predestinate to Salvation shall be necessarily damned for their sins.

5. A true living and justifying faith, and the Spirit of God sanctifying, is not extinguished, doth not fall off or vanish in the Elect either totally or finally.

6. A man truly believing or endued with justifying faith, is certain, or with full assurance of faith of the remission of his sins, and of his everlasting Salvation by Christ.

7. Saving Grace is not given, nor communicated, nor granted to all men, by which they may be saved if they will.

8. No man can come to Christ unless it be given unto him, and unless the Father shall draw him; nor are all men drawn of the Father, that they come to the Son.

9. It is not in the free choice and power of every man to be saved.

These Nine Articles or Conclusions, in the Convocation held at *Dublin*, Anno 1615, were resolved upon and agreed to by A.B. *Usher*, and the Bishops and Clergy, as the publick Con-

And when the Articles of *England* were received in the Church of *Ireland*, the Title of the Canon is thus: Of the agreement of the Church of *England* and *Ireland*, the

profession of the same Christian Faith, which shews that the Churches of *England* and *Ireland*, did agree in those Articles, &c.

cession

338 *Arminianism is not the Doctrine of the Ch of England.*
fession of the Church of Ireland, as may be seen in the Articles of Ire-
land, and in Dr. Heylin's *Cyp. Angl.* l. 4. p. 271.

And moreover these Nine Articles of *Lambeth* were declared to be
the Doctrine of the Church of England by the Commons of England
Assembled in Parliament about June 14th. Anno Domini 1628, as Dr.
Heylin informs me in his *Cyprianus Anglicus* l. 3. p. 197.

And 'tis observable, that though Dr. Heylin affirms, that the five
Arminian points, condemned in the Synod of Dort, are the Doctrine
of the Church of England, and though Dean White licensed *Mounta-
gue's* *Arminian Popish Books*, and affirmed that there was nothing in
it but what was agreeable to the profession of Faith, and Doctrine
of the Church of England, *Cyp. Angl.* l. 2. p. 133. and the three *Ar-
minian* Bishops, *Buckeridge*, *Corbet*, and *Land*, that wrote and plead-
ed for him, affirmed the same; in which Books the five *Arminian*
points were maintained by *Mountague*, and *Limbs parum*, and many
Popish points more, though they clamoured very much against the
Parliaments declaring, That he had in his Books, (viz. his *Gage*, and
his *Apolo Casuarem*) disturbed the peace of the Church by publishing Do-
ctrines contrary to the Articles of the Church of England, and the Book
of Homilies; and that the whole frame and scope of his Books was to the
discouragement of the well-affected in Religion from the true Religion
established in this Church; and to incline them, and as much as in him lay
to reconcile them to Popery. *Cyp. Angl.* l. 2. p. 155. And laboured by
the authority and interest of the then King to have those points re-

ferred to the decision of the Convocation, to
* *Cyp. Angl.* l. 1. p. 59. whom they said they did belong, though all the
knot * of *Arminians*, (except Mr. *Balfour*) that
† *Cyp. Angl.* l. 3. p. 189. met at Bishop *Neils*, and many more, were pro-
moted and dignified persons; and *Mountague*

himself made Bishop in *Orthodox Carleton's* place
at *Chichester*, who wrote against *Mountague's*
* *Cyp. Angl.* l. 4. p. 446. Books, and *Popish Goodman* (who * lived and died
a *Papist*) was made Bishop of *Gloucester* in *Ortho-
dox Smith's* place, who opposed *Land* in his Altar-

worship there; yea, though A.B. *Abbot* was by *Land's* means seque-
stred from the execution of his office, and his authority committed
to such hands as were no favourers of the *Arminian*

* *Cyp. Angl.* l. 3. p. 170. faction (they are Heylin's own words) of which Bishop
Land (as Heylin * saith) informed the King that A.B.
Abbot was the head, viz. to *Mountain Bishop* of

London.

London, while Bishop of Durham, Buckeridge (Lauds Tutor) Bishop of Rochester, Housen Bishop of Oxford, and himself, Bishop of Bath and Wells, or any two of them; yea, when Laud was gotten uppermost, and had gotten stout-hearted Williams Bishop of Lincoln into the Tower, and had his Spies upon Orthodox Hall Bishop of Exeter, and Davenant Bishop of Salisbury, (two of those learned Divines which were sent by King James to the Synod of Dort) and had almost, and did what he listed in promoting those of his party, and suppressing those of the Geneva party, as Dr. Heylin evidenceth, yea brags in his *Cyprianus Anglicus*; yet I say, he never durst put those five Arminian points to the hazard of decision by the Convocation (though he had a great mind to it, as appears by his moving the Duke of Buckingham about it, and his consulting with Bishop Andrews about it, as Dr. Heylin relates in his *Cyprianus* * *Anglicus*) least they should be condemned

by our Convocation, as well as they were by the Synod of Dort; and by Bishop Carleton, Dean Surell, Dr. Featly, Mr. Goad, Mr. Yates, Mr. Ward, Mr. Burton, Mr. Rouse, and Mr. Pryn a-lunder, that the encounter seemed to be betwixt a whole army, and a single person, as Heylin writes in his *Cyprianus Anglicus*, l. 2. p. 155. and by Dr. Prideaux in the Chair in the Divinity School at Oxford, as they had been by learned Dr. Humphries, Dr. Holland, and Dr. Abbot before him, and by Dr. Whitaker, Mr. Perkins, Dr. Davenant, and Dr. Ward, and many more at Cambridge, and by many more in the Universities, and elsewhere in Cities, Towns, and Country Parishes. And were never declared either by any Convocation, or at since the first reformation; or by any Parliament, (except in Queen Maries reign) to be the Doctrine of the Church of England. And for further confirmation of this truth, that those five Arminian points condemned by the Synod of Dort, to which Synod King James sent several Learned and Orthodox Divines, who joined with the rest of that

* Lib. 2. p. 133. 'Tis probable be first advised, and then ordered the Catalogue of the most eminent Divines, distinguished according to their persuasions, by the Letters O and P made him fear the Convocation, and therefore take his other courses, which brought himself and others to ruin. Cyp. Angl. l. 2. p. 133. And the eighth Article objected against him, viz. That there must be a blow given to the Church, such as hath not been yet given, before it would be brought to conformity. Cyp. Angl. l. 5. p. 512. 513 might be brought to prove his fear of the Convocation, as is said.

Learned Synod, in condemning and rejecting all those five *Arminian* points (which sure neither he nor they would have done, if they had been the Doctrine of the Church of England) were not the Doctrine of the Church of England; read King James his Declaration against *Vorstius*, wherein he writes thus to his Ambassador, Sir Ralph Wood, Trusty and Welbeloved, &c. You shall repair to the States-General with all possible diligence in our name, telling them that we doubt not but that their Ambassadors which were here about two years since, did inform them of a forewarning that we wished the said Ambassadors to make

* Arminians called seditious and heretical Preachers.

unto them in our name, to beware in time of * seditious and heretical Preachers, and not to suffer any such to creep into their State. Our principal meaning was of Arminius, who though he were late dead, yet had he left too many disciples behind him. Declaration pag. 350. of his Works: That *Vorstius* had published

such monstrous blasphemy and horrible Atheism in a scandalous Book fit to be burnt, and the Author punished; and that Arminius late Divinity-Reader at Leyden, was but of little better stuff, who, though he be dead, hath left his sting yet living among them, Ibid. p. 350, 351. And in pag. 355. he saith thus in his Letter to the States-General: We had not hoped that the corrupt seed of that enemy of God, Arminius, did sow amongst you some few years since, had given you sufficient warning to take heed of such infected persons, seeing your own Country-men divided into factions, upon this occasion, a matter so opposite to unity (which is indeed the only way and safety of your State next under God) as of necessity it must by little and little bring you to utter ruin, if wisely you do not provide against it, and that in time. Ibid. p. 355. It is true it was our hard hap not to hear of this Arminius before he was dead, and that all the Reformed Churches of Germany had with open mouth complained of him. But as soon as we understood of that distraction in your State, which he left after his death behind him, we did not fail to use some such speeches to your Ambassadors as we thought

* That is those above named to beware of seditious and Heretical Preachers.

† Arminians called Heretics or atheistical Sectaries.

finest for the good of your State, which we doubt not but they have faithfully reported unto you. For what need we make any question of the arrogance of these † Heretics, or rather *Atheistical* Sectaries among you, when one of them at this present (that is, *Bertius* a Scholar

of Arminius, as he described and called him in his former Letters to

his Ambassador, *Ibid.* p. 354.) remaining in your Town of Leyden, hath not only presumed to publish of late a blasphemous * Book of the Apostasie of the Saints; but besides, hath been so impudent as to send the other day a copy thereof, as a goodly present to our Archbishop of Canterbury, together with a Letter, wherein he is not ashamed (as also in his Book †) to lye so grossly as to avow, that his Heresies contained in the said Book are agreeable with the religion and profession of our Church of England; for these respects therefore have we cause enough very heartily to request you to root out with speed those * Heresies and Schisms, which are beginning to bud forth among you, which if you suffer to have the reins any longer, you cannot expect any other issue thereof than the curse of God, infamy throughout all the Reformed Churches, and a perpetual want and distraction in the whole body of your State. Given at Westminster, Octob. 6. 1611.

* *Bertius* his Book *de Apostasia Sanctorum*, called a blasphemous Book.

† To say that the Doctrine therein contained is agreeable to the profession and Doctrine of the Church of England; a gross lye!

* *Arminianism*, Heresie and Schism.

And Sir Ralph Winwood, his Majesties Ambassador there, in his Remonstrance to the States-General by his Majesties approbation, saith thus: ' If therefore Religion be as the Palladium of your Commonwealth; and that to preserve the one in your glory and perfection, be to maintain the other in her purity, let your selves then be judg in how great a danger the State must needs be at this present, so long as you permit these Schisms of *Arminius* to have such vogue as now they have in the principal Towns of *Holland*, and if you suffer *Vorstius* to be received Divinity-professor in the University of *Leyden*, (the Seminary of your Church), who in scorn of the holy Word of God, hath after his own fancy devised a new Sect, patched together of several pieces of all sorts of ancient and modern Heresies, *Ibid.* p. 358, and p. 361. he saith further thus: ' His Majesty doth exhort you, that you having gotten the upperhand of your miseries, you would not suffer the followers of *Arminius* to make your actions an example for them to proclaim throughout the world, that wicked Doctrine of the Apostacy of the Saints. To be short, the account which his Majesty doth make of

The Doctrine of *Arminians* of the apostacy of the Saints, a wicked Doctrine.

your

• your amity, appears sufficiently by the Treaties which he hath made
 • with your Lordships, by the succours which your Provinces have
 • received from his Crowns, and by the deluge of blood which his
 • subjects have spent in your Wars. Religion is the only powder of this
 • amity; for his Majesty being by the Grace of God Defender of the

*The Protestant Hollanders of
 the same Faith and Religion
 with us.*

• Faith, doth hold himself obliged to
 • defend all those who profess the same
 • Faith and Religion with him. *Ibid.* p.
 361. And p. 365, King James himself
 saith, 'If the subject of *Vorstius* his

• Heresies had not been grounded upon questions of an higher qua-
 • lity, than touching the number and nature of the Sacraments, the
 • points of Justification, of Merits, of Purgatory, of the visible
 • Head of the Church, or any such matters as are in controversie at
 • this day betwixt the *Papists* and us; Nay more, if he had medled
 • only with the nature and works of God *ad extra*; if we say he had

* *Mark it, he calls those
 points also Heresies.*

• soared no higher (although we should
 • have been very sorry to see such * He-
 • resies begin to take root among our
 • Allies and ancient Confederates) we

• should not have been so zealous as we have been in this business.—

And p. 368. he saith thus of the main point of *Arminians*: 'The na-
 • ture of man, through the transgression of our first Parents, hath
 • lost free-will, and retaineth not now any shadow hereof, saving
 • an inclination to evil; those only excepted, whom God hath san-
 • ctified and purged from their original Leprosie. And p. 366. he saith
 thus: *The principal bond of our conjunction, is our uniformity in Religion.*
 King James was of a mind better than, and different from, A.B. Land.
 He, you see, thought himself obliged to help the *Hollanders*, as being
 of the same Profession and Religion with him, yea and uniform in the same
 Religion for substance; though they and he differed in Discipline,
 mode of Worship, and form of Church-Government; but A.B. Land

* *Cypr. Anglicus*, l. 4. p. 305,
 306. where you'll find that
 he caused the Letters-Pa-
 tents for a Collection for
 those Orthodox Protestant

Ministers, though procured by the Queen of *Bohemia* of K. Ch. her
 Brother, to be cancelled, and new ones drawn, and those expressions
 expunged, &c.

would not acknowledg the *Protestant*
 Ministers of the *Palatinate Churches* to be
 of the same Religion with us here in the
 Church of England *, and that because
 they received the Doctrine (and rigors, as

Heylin calls them) of Calvin in the point of Predestination, and the rest, depending thereupon as Orthodox. And also, for that they maintain a parity of Ministers, and hold not our Episcopacy essential to the being of a Church, as A.B. Laud plainly did; and also, for that they called the Doctrine and Government of the Church of Rome an Antichristian yoke. King James called and proved the Pope of Rome to be Antichrist, and the Doctrines of Arminius and his followers, wicked and heretical; and held those of Calvin to be Orthodox in those points, and uniform with our Profession here in England, as may be seen by his Declaration against Vorstius, by his procuring the Synod of Dort, and sending Orthodox Divines to it, who condemned the five Articles of Arminius or Arminians, and by his ratification of the nine Articles of Lambeth, in the Articles of Ireland. And for further proof of King James his judgment against Arminianism, take and read a Je-

suits Letter to the Rector at Bruxells. Father Re- The Jesuits Letter, &c. We have now many strings to our bows, and have strongly fortified our faction, and have added two

Bulwarks more; for when King James lived, WE KNOW HE WAS VERY VIOLENT AGAINST ARMINIANISM, and interrupted with his pestilent wit and deep learning our strong designs in Holland; now we have planted the Sovereign drug, Arminianism, which we hope will purge the Protestants from their Heresie. This

Letter was seized in A.B. Laud's Study, Vide Prin's Introduction to A.B. Laud's tryal.

and attested against him at the Lords-Bar, as Mr. Hickman informs me in his Justification of the Fathers and Schoolmen, pag. 63. To which purpose the

The Commons Declaration.

Commons of England assembled in Parliament declared to his late Majesty thus: The hearts of your Subjects are perplexed when with sorrow they behold a daily growth and spreading of the faction of Arminians, that being (as your Majesty well knows) but a cunning way to bring in Popery; and the professors of those opinions, the common disturbers of the Protestant Churches, and Incendiaries of those States in which they have gotten any head, being Protestants in shew, but Jesuits in opinion and practise. Of which growing faction Neile Bishop of Winchester, and Laud Bishop of Bath and Wells are named particularly for the principal Patrons, as Dr. Heylin saith, Cyp. Angl. l. 3. p. 181.

And though Dr. Heylin and Bishop Mountague stand much upon

King James his words at the Conference at Hampton-Court, yet being well considered, they make nothing for their false Doctrine, [That truly justified persons may totally and finally fall away from the acts and habit of saving Grace] but rather against it. For,

1. King James, though he did not yield (as they say) at the Conference at Hampton-Court, that those words [totally and finally] should be added to the sixteenth Article of our Church; yet he yielded to it, and to all the Articles of *Lambeth* afterward, when A.B. *Usher* drew up the Articles of *Ireland*, to which all the Clergy there in Convocation assembled yielded, assented and subscribed, as was shewed before. And the reason why he yielded not to them at the Conference at Hampton-Court, was because he did not understand what they were. Conference Ibid. p. 40.

2. He wished that the Doctrine of Predestination might be very tenderly handled, and with great discretion, lest on the one side, Gods Omnipotence might be called in question by impeaching the Doctrine of his eternal Predestination; or on the other, a desperate presumption might be arreared, by inferring the necessary certainty of standing and persisting in grace, Conf. p. 30.

3. He saith, That Predestination and Election dependeth not upon any qualities, actions, or works of man, which be mutable, but upon Gods eternal and immutable decree and purpose, Conf. p. 43.

4. This (I suppose) was one great reason why learned King James called *Arminius* his Scholars, *Atheistical Hereticks*, in his Declaration against *Vorstius*: Because, 1. Their conditional and incomplete Election of singular persons, and not peremptory, until at the last they do persevere, doth by necessary consequence deny Gods nature. For let it be granted, as they distinguish and say, That Gods eternal Decree of Election of particular persons, be not absolute, but only conditional, if they do believe; and not peremptory and complete, till they do believe and persevere in believing, and to the hour of death; and that this their faith and perseverance doth depend upon mans Free-will, which is very corrupt, uncertain, and changeable, and which they say may and doth determine it self always as it pleaseth, and may finally resist Gods will, and offers of Grace, then

then it will follow, that Gods knowledg is very confused and uncertain; that he doth not distinctly and certainly know whether this or that man will or shall believe in Christ, and persevere in holiness; and that therefore he doth but conditionally elect him to eternal Salvation, viz. *if he do believe in Christ*, and persevere; and not *peremptorily*, until he see him do so; and then it will follow that God is not omniscient. and that there is a separable accident in God; and that God is compounded of subject and accident, and not a perfect and simple essence, and so not God; which is contrary to Sacred Scripture. *Job. 6. 64. But there are some of you that believe not; for Jesus knew from the beginning who they were that believed not, and who should betray him. And 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.* Which two places of Scripture do plainly shew that the Lord doth distinctly and certainly know who are elected, and who are reprobated, and who would believe in Christ, and who would not believe in him. and this too, *from the beginning.* And their Doctrine of resistibility, viz. *that the will of Gods elect can finally resist Gods will*, denies consequentially Gods Omnipotence, and makes man stronger than God, which is contrary to that of our Saviour, *Job. 10. 29, 30. My Father which gave them me, is greater than all, and none is able to pluck them out of my Fathers band; I and my Father are one.* And so they run directly against King James his words, which they have brought out of the Conference at Hampton-Court before mentioned; where he willed, *That the Doctrine of Predestination should be handled tenderly, lest Gods Omnipotence should be called in question.* 3. Their Doctrine of Gods incomplete and revocable decree of Election, makes God mutable, which is contrary to *Mal. 3. 6. I the Lord change not. Jam. 1. 17. With God there is no variableness nor shadow of turning.*

To this may be added that which the industrious and judicious Author of the Book intituled, *the * Practical Divinity of the Papists*, tells us, that Papists have too much * *C. 7. S. 6.* of sorcery and incantment in their Sacramentals, *p 210, 211.* and such like things, as in Consecrated water, Salt, Oyl, Bread, Waxen-tapers, branches of Trees, Roses, Bells, Medals and *Agnus Dei's*. To such things as these they ascribe marvellous and supernatural effects, a virtue to save and sanctifie souls,

souls, to blot our sins, to expel Devils, to cure diseases, to secure Women in travel, to preserve from burning and drowning. Pope * *Alexander* in the Decrees which they ascribe to him, asserts that water mixed with salt and consecrated, doth sanctifie the people, purifie the unclean, break the snares of the Devil, and bring health to body and soul.

The form of exorcising salt, which we have in their authorized Books, tells us, it is exorcised that it may be to all that take it both health to body and soul. The exorcised water is to take away all the power of the Devil, and root him out. Pope *Urban* the fifth, *lib. 1. de Ceremoniis, cap. ult.* tells us, that an *Agnus Dei* drives away Lightning, and all malignancy, delivers pregnant Women, destroys the force of fire, secures from drowning, and

* *De cultu Sanctor. l. 3. c. 7.*
p. 1594.

† *Tribuitur Thom. Cajetan.*
Soto in Suarez. T. 3. Disp.
15. S. 4.

(which is more) destroys sin, even as the blood of Christ doth. *Bellarmino* * saith they are of power for blotting out venial sins, for the chasing away Devils, for the curing of Diseases. Others † ascribe to them a power to excite gracious motions, even *ex opere operato*. Now it is acknowledged that the natural power of these things cannot reach such effects, and that there is no virtue in or of themselves to produce them, no more than there is in such things by which Magicians and Conjurers work their strange feats. Nor hath the Lord instituted them, or any where promised to empower them for such purposes, no more than he hath promised to make the charm of any sorcerer effectual for

* *Ibid. ubi supra.* marvelous operations. *Bellarmino* * confesseth that such things have their force, not by any promise of God expressed. And *Suarez* † saith the effect thereof is not founded in any special promise of God, because (as he had said) it doth not appear there is any such promise. And they confess there is a tacit Invocation of the Devil in using things for effects to which they have no power natural or Divine. There is such an Invocation of the

* *Sum. verbo Di-* Devil saith *Cajetan* *, when one useth any
vinatio. thing or word as having power for an effect, for which it appears not to have any virtue, either natural or Divine. And so *Silvester* † as-

† *Sum. verbo su-*
persuasio.

ter *Aquinas*; if the things made use of for such effects appear to have no power to produce them, it follows that they are not used for this purpose as causes, but as signs or Sacramentals, and consequently they belong to some compact with the Devil. And this even the *Jesuits* will acknowledg. Thus Cardinal *Toller*; it is to be generally observed, that there is a tacit Invocation of the Devil, when a man attempts to do any thing by that which neither of it self, nor by Divine power produceth such effects. And *Filiucius* * declaring * *Traet. 24. c. 7.* the several ways, whereby a Magical operation n. 170. p. 82. may be discerned (most of which are applicable to their Sacramentals) gives this as the reason of them all, Because when the effect cannot be expected from the power of such causes, since they have it not of themselves, neither from God, who hath not instituted them, it follows, that it must be expected from the Devil, who is therein tacitly invocated. They take it for evident, that the efficacy of such things is not from God, if he did not institute them; not from God, saith *Filiucius*, seeing he is not the institutor. So *Silvester* will have the Magical signs referred to Diabolical compact, because (having no such power of themselves) they are not of Divine institution; plainly signifying, that if their Sacramentals were not instituted of God, they could be no better than what he refers to the Devil. Now what evidence is there, that their Sacramentals are of Divine institution, and appointed by God for such purposes?

Now if any indifferent man should apply that, which declares that those learned *Papists* have written of above, to two of those Ceremonies which they use, and we have retained, as much abused, and such virtue ascribed to them, not only by them, but by

+ many in our Church also, viz. the Surplice, and the sign of the Cross in Baptism. I know not well how to free them that attribute such supernatural virtue to them, and so use them from the same offence that is charged upon them in their use of their Sacra-

+ *Bishop Mountague* in *Orig. p. 82.* saith, the sign of the Cross hath power to work Miracles, to make the Devil to flie, and that 'tis a sword and buckler, and the chief armor of the soul against all spiritual enemies.

mentals;

(a) Vide of Ceremonies, why some be retained, before the Book of Common-prayers.

(b) Dr. John Burges of the lawfulness of Kneeling, c. 17. p. 52. saith, the Surplice signifieth the pureness that ought to be in the Minister of God. So do the Episcopal Commissioners in answer to Presbyterians, p. 108. 109.

(c) Sum of Christian Relig. p. 222.

Bishop Morton saith, that the Cross is a sign of constant profession of Christianity. Pat. def. c. 1. S. 6.

of the Cross in Baptism, though most grossly abused by Superstitious and Idolatrous Papists, is retained to signifie and teach constancy in the true Faith of Jesus Christ, and is by Mr. Hooker called as a Sacrament, a quasi Sacrament, and by another

(d) Eccles. Pol. l. 5. p. 353.

(e) What more forcible than the Sacrament of Baptism, and the Word of God preached and applied? &c.

of sin. Yea, doth he not say plainly, that the sign of the Cross (as we use it) is in some sort a mean to the work of preservation from reproach? surely the mind which as yet hath not hardened itself in sin, is seldom provoked thereunto in any gross and grievous manner, but natures secret suggestion objected against it, ignominy, as a bar.

mentals; for they are retained and enjoined as (a) means apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified. The Surplice is retained either to stir up the dull mind of the (b) Minister that wears it to innocency and holiness, as if he alone needed such excitation, or were alone of a dull mind in the congregation; or to stir up the dull minds of the people to reverence the Surpliced Minister as more holy and innocent than others. And the pleaders for it say, 'twas retained to signifie and teach Pastoral holiness. And so 'tis made a new Sacrament, and a new word, forbidden (saith Archbishop (c) Usher) in the second Commandment; and the sign

though most grossly abused by Superstitious and Idolatrous Papists, is retained to signifie and teach constancy in the true Faith of Jesus Christ, and is by Mr. Hooker called as a Sacrament, a quasi Sacrament, and by another

(d) calls it a mean whereunto doth earnestly import aid, and the ready assistance, than which there can be no help more (e) forcible, serving only to relieve memory, and to bring to our cogitation that which should most make ashamed

conceits being entred into that palace of mans fancy, the gates whereof have imprinted in them that holy ſign, which bringeth forthwith to mind whatſoever Chriſt hath wrought, and we vowed againſt ſin; it cometh hereby to paſs, that Chriſtian men never want a MOST EFFECTUAL THOUGH SILENT TEACHER, TO • AVOID WHATSOEVER MAY DESERVEDLY PROCURE SHAME. So that in things which we ſhould be aſhamed of, we are by the Croſs admoniſhed, faithfully of our duty, at the very moment when admonition doth moſt need. Thus Hooker.

By which 'tis clear, that he aſcribes a very great virtue to the ſign of the Croſs, and that equal to, if not greater than is in the Sacrament of Baptiſm, or the Word of God preached, &c. For he ſaith, 'Tis a mean moſt ready, and a moſt forcible help to work preſervation from ſin and reproach, which bringeth forthwith to mind whatſoever Chriſt hath wrought, and we have vowed againſt ſin; and a moſt effectual teacher, which doth moſt faithfully admoniſh us of our duty, &c.

Now this † virtue to do theſe things, they have not either naturally in themſelves, or by Divine institution. They were never intended by nature, or the God of nature for ſuch purpoſes; and God hath nō where promiſed to give ſuch virtue and efficacy to theſe humane Ceremonies; and men have not power to give them ſuch great virtue as is aſcribed to them by the pleaders for them; and therefore I dare not undertake to clear them from the charge and judgment that is above given againſt thoſe other ſorceries

'Tis observable, that Hooker pleads for the ſign of the Croſs as Papists do for their Crucifixes; to put men in mind of Chriſts Paſſion, and their duty to him for it. Of which Crucifixes are as effectual as the ſign of the Croſs; and ſo he cunningly overthrows the Doctrine of the Church of England, in her Homily againſt the perit of Idolatry, and ſecretly bring in Idolatry by our Ceremonies. Eccleſ. Pol. l. 5. Sec. 65. p. 343.

† Yea, 'tis ſaid virtually, that they have a power in them to reduce men to a perfect and godly living, without error or ſuperſtition. See ubi ſupra of Ceremonies in the end.

† *Disp. Theol. adversus Poni-*
fificat. 37. Thes. 6. p. 266.

to attribute to the sign of the Cross, made by the hand or finger in the air, or any other thing, a supernatural and divine efficacy of sanctifying us or our things, of avoiding Devils, and of curing Diseases; and that it ought to be abrogated for this superstitious and truly Magical abuse of it. And *Disputation* the 38. *Thes. 2. p. 208.* he saith further thus: For seeing that Idolatry is nothing else than to attribute to the Creatures that honour that is due to God alone; and those virtues which are proper to God, it is manifest that all they, whosoever they be, that ascribe to Creatures, and most of all to Inanimate Creatures, the Divine Properties, and the proper effects and benefits of God or Christ, do manifestly make Idols of those Creatures; and whoever they be that do earnestly desire or expect these benefits from them, do commit gross Idolatry: And Mr. Perkins in his *Order of Causes of Salvation and Damnation*, upon the second Commandment, p. 63. in 410, saith thus: *Satanical means I call those which are used in the producing of such an effect, so that they, neither by any express rule out of Gods Word, nor of their own nature were ever ordained.*

I pray let these things be humbly and meekly considered; and withal remember, that there is an *Amen* said to the use of the sign of the Cross, which is a prayer, as appears in the Office of public Baptism, and the Church-Catechism. I do not charge our men with it, but humbly submit it to their serious consideration, and desire them if any shall think they are concerned hereby to go about to clear themselves from that is here charged upon the Papists, they do not (as the practice of some hath been) answer so, as to acquit the Papists too, and justify the ungodly; but rather abstain from all appearance of evil, 1 *Thes. 5. 22.* and abolish that which is amiss, or hath but the real appearance of that which is evil to godly, sober, judicious and consciencious men.

Upon

Upon the whole matter 'tis Queried :

I. **W**Hether among the Conformists to the Discipline and Ceremonies, there be not as many *Nonconformists* to the Doctrine of the Church of *England* that is against Popery, holding, if not all, yet many of these false Doctrines renounced, as there are *Nonconformists* to the Discipline and Ceremonies of the Church of *England*?

II. Whether those *Conformists* in name that are *Nonconformists* in deed to the Doctrine of the Church of *England* that is against Popery, be not more dangerous and likely to disturb the peace of the Church and Kingdom by Preaching and Printing, and endeavouring to bring in Popery, than those *Nonconformists* to the Rites and Ceremonies, and Declarations enjoined, but are real *Conformists* to the Articles of Religion of the Church of *England*, which only concern the Doctrine of Christian faith and the Sacraments, which is all the Subscription was enjoined by the ancient Law, 3 *Edw. 6. c. 11.* 13 *Eliz. c. 12.*

III. Whether the twentieth Article, of the Authority of the Church, since the first clause hath been added by the Bishops, and the thirtyfourth Article of Traditions, especially seeing Dr. Heylin saith in his *Introduction to his Cyprianus Anglicus*, pag. 20, 21. That authority to decree Rites or Ceremonies, and authority in Controversies of Faith contained in the twentieth and thirtyfourth Articles of Religion, the Church of *Rome* never challenged more; and the third Article concerning Christs descent into Hell, if it be expounded other way than that of the Apostles Creed, to which assent is given in the eighth Article,

X X

and

and the thirtyfixth Article of ordering (the consecrating) Bishops, Priests, and Deacons, (seeing the Order of Diocesan, Provincial and Oecumenical Bishops distinct from, and superiour to Preaching-Presbyters hath been by Papists contended for to be of Divine right or institution, and yet hath been denied by sound Protestants, (as appears by the History of the Council of *Trem*) and is by Archbishop *Laud* and his party made essential to the being of a Church; which saith *Adam Courzen* (a *Romish* Priest) in the second Book and eighteenth Chapter of his *Politicks*, is the readiest and easiest way to cheat the Protestants of their Religion; and Ordination by Protestant Preaching Presbyters is denied to be valid, and yet Ordination of Popish Priests is allowed to be good) be against Popery, or may not in fine bring in the whole body of Popery, if not timely prevented, especially when that which Mr. *Fowler* * saith shall be seriously considered (*viz.*) that those Divines of his opinion do heartily subscribe to the Thirty-nine Articles of our Church, taking that liberty in the interpretation of them that is allowed † by the

* Free Discourse, second Edition, pag. 2. p. 191. † S. p. 2. p. 305.

Church her self, though it is most reasonable to presume that she requireth Subscription to them as to an instrument of peace only.

† What liberty is that? to interpret them as they please, and contrary to the Grammatical and common sense of them, as Dr. *Jeremy Taylor* did the Ninth, and *Johannes de Sancta Clara*, (Archbishop *Laud*'s Favourite) did all the Thirty-nine?

And that the † Governours of the Church require not their internal assent to the Articles of the Church of England, and yet require an unfeigned assent and consent to the Ceremonies and Declarations by them invented, and enjoined, as the Act for Uniformity shews? as if they were more necessary and essential to the being of the Church of England, than those substantial and fundamental Truths that are contained

* *Gretzer de Festis*, l. 1. c. 2.

in the other Articles of our Christian Religion. Most especially seeing * *Gretzer* (a *Romish* Priest) calls the conforming part of the Clergy of

of England *Calvino-Papists*, Calvin-Papists, as was noted before in the Epistle to the Christian Reader.

IV. Whether for the prevention of *Poper*y it be not necessary to authorize some known Orthodox *Nonconformists* (who stand not in awe of Bishops as Conformists do) to license Books against *Poper*y, *Arminianism*, *Socinianism*, and *Anabaptism*, and for defence of the Articles of Religion of the Church of England? at least, whether it be not more convenient and safe to authorize such Nonconforming Divines than it is to authorize Bishops Chaplains to license Books. seeing in A.B. *Lauds* time they suppressed the printing of many Orthodox Books and Sermons, and licensed many Heterodox and *Popish*, *Arminian* and *Socinian* Books, as may be seen in Dr. Heylin's *Cyprianus Anglicus*, and they may do the like or the same, or worse hereafter.

F I N I S.

C O N T E N T S

The Christian Reader is humbly desired to correct these
 ERRATA'S which escaped in the Printing in the
 Authors absence.

IN the Epistle, p. 1. l. last in the Marg. r. Presbytery. p. 11. l. 32.
 r. riots. p. 12. l. 29. these words he saith it is a dangerous deceit to
 say that Creatures may be adored, and is contrary to Exod. 20. 5.
 Thou shalt not bow down to them, which are not the words of Bishop
 Sparrow, but of Thomas Rogers upon Art. 31. and should have been put
 in the Margent against Bishop Sparrow's former words, then should
 follow what Bishop Sparrow saith, p. 39 r. thus. and he calls the Sacra-
 ment, &c. p. 20. l. 5. marg. r. Balduin. l. 12. for dixerit r. dierum. Arti-
 cle 12th for unregenerate r. regenerate. In the Book, p. 5. add due.
 p. 7. l. 25. r. adgeniculari. p. 13. r. omnis. p. 15. l. 2. r. utimini tanta. p. 20.
 l. 2. r. adorare. p. 27. l. 4. r. accusatis. p. 49. l. 16. r. nuda. p. 51. r. appear.
 p. 52. l. 6. r. the. l. 27. make at us a comma. l. 33. r. Tbrelcatius. p. 57. l. 7.
 add in. p. 60. l. 25. r. ubi. p. 61. l. 3. r. Mediatory. l. 37 r. such. p. 64 l. 24
 r. or. p. 67. l. 24. add a after and. p. 68 l. 18. r. 132. p. 70. l. 19. r. per-
 venimus. p. 71. l. 11. r. gratia. p. 75. marg. r. deter 33. p. 83. l. 6. marg.
 r. evil. p. 98. l. 23. dele John Bradford. p. 103. l. 26. r. Father. p. 107.
 l. 17. r. sawtor. p. 112. l. 37. r. amatoria. p. 198. l. 16. marg. add of p.
 207. l. 9. r. of. p. 210 l. 3. r. peccati. p. 211. l. 2. marg. r. deter. 33. p.
 215. l. 3. r. 3. p. 217. l. 8. add ad before efficaciam l. 12. r. rigore. l. 21.
 make a Parenthesis after brains thus) p. 220. l. 18. Hom. against will-
 ful Rebellion. p. 310. belong to the former. and l. 23. Hom. for Salva-
 tion. p. 16. 17. belong to the words foregoing. p. 226. l. 25. r. Paul's.
 p. 231. l. 15. add him after followed. p. 233. l. 3. r. Balaeus. l. 1. marg. r.
 Clementis. p. 234. r. fawell. p. 137. r. visis degeneris. p. 250. l. 12. r. re-
 ven. p. 253. l. 4. r. general. p. 254. marg. r. p. 258. l. 26. after some
 make, l. 29. r. antinumerus. p. 261. l. 36. add number before 25. p. 261.
 l. 2. r. Bongus. p. 269. l. 26. r. Catholicam. l. 30. r. cetera. p. 307. that
 which is set against the Articlee should have been set lower against
 the Renunciation of it. p. 309. l. 3. r. Prayer-book l. 24. for this) make
 a period thus. p. 312. l. 8. r. Gabrael. l. 3. marg. r. reject. p. 316. l. 21
 make a comma thus, p. 323. l. 29. add is. p. 325. marg. dele sec. p. 326.
 l. 26. r. sortitus. p. 338. l. 11. r. them. p. 346. l. 36. make a comma after
 them thus.

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